

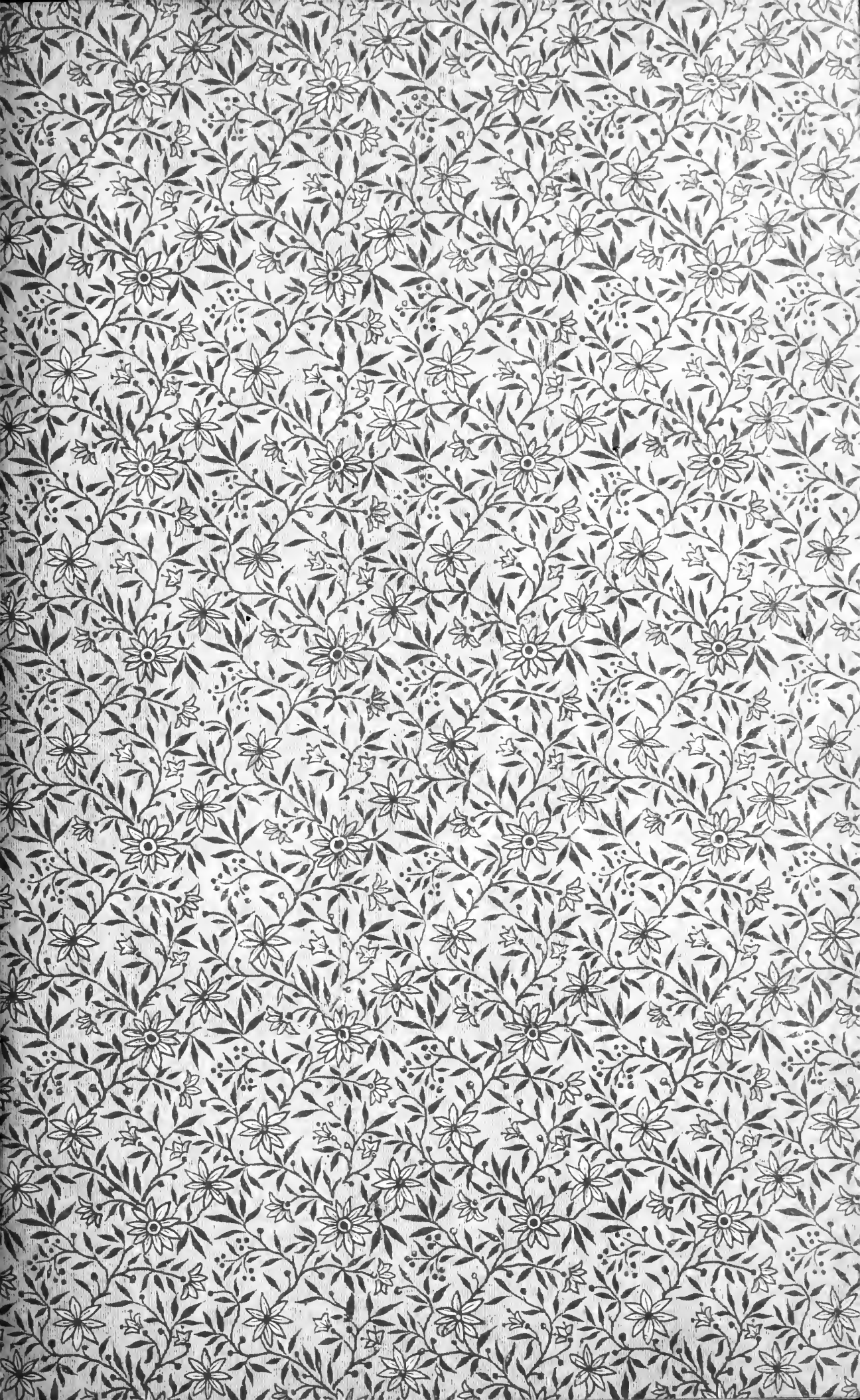
MOSES —
AND "HIS" GOD

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A BOOK OF FACTS.

Mosaic History of the
Hebrews Analyzed.

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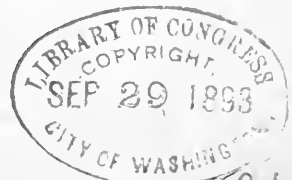
The Irresistible Conflict
in Religion in the Present Day.

IN TWO PARTS.

With Quotations from many Eminent Divines.

By One of the People.

PART FIRST.



BALTIMORE, MD., U. S. A.,

1893.

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MOSAIC HISTORY OF THE HEBREWS ANALYZED.

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Parts One and Two will shortly be issued in One Volume.

PRELUDE.

“ Through the harsh noises of our day
A low, sweet prelude finds its way :
Through clouds of dust and creeds of fear
A light is waking calm and clear.”

THE OBJECT of these writings is not to war with Religion or Creeds, but simply to inquire and search if we are pursuing and practising such a theory as to enlist the thoughts and confidence of the masses of the human family. We think it is evident that only about one-tenth of the Christian world are practical Christians : we, therefore, advocate such a theory in Religion as will enlist the minds and thoughts of at least nine-tenths of the Christian community ; and this may be possible if we throw aside all the old theories and practices and adopt new ones. The Rev. Mr. Talmage says, “ Throw the whole of the old theories overboard and adopt new ones ;” he further says that he could recommend a more acceptable Creed than the one we are now practising.

The real trouble is that the Teachers of the present day are afraid to break away from the Divinity that the Bible is supposed to contain ; they do not want to jeopardize their self-interest. It is not the welfare of the human family that they are looking after, but it is self, and self only ; and the people see and understand this matter and therefore keep aloof from this divine class of teachers, and the consequence is that this divinity can only command a corporal guard, when with a reasonable theory in divine matters they might command almost the whole of the intelligent classes of the world.

Religion and divinity are innate feelings in the human breast, and, as far back in the world's history as the human

mind can reach, every Nation and people had a Religion ; it always was so and it always will be so. A people without a Religion are next to brutes ; there can be no self government or safeguard without a religion ; but the people do not want an impossible theory presented to them, and to be told that they must believe it or be damned :—just, for instance, as Moses did at Mount Sinai when he fixed up a dummy all dressed in jewels and presented it to the Hebrews as being the great Creator, God Almighty ! These people, notwithstanding they were ignorant slaves, did not believe him, and he was deposed from power and Joshua took his place. There is a point at which endurance ceases to be a virtue ; and the people of the present age are arriving at that point. There is no use for the teachers to try to browbeat and bully the people as they did in olden times when they could burn them at the stake for their opinions : but those days are past never to return ; the people are up in arms on this subject, and they are bound to conquer ; and, when they succeed, they will not burn the teachers, but, unlike the former clergy, will simply relegate them to silent obscurity and appoint others who will have their confidence and respect, and who will instruct them in such a manner as to be a real benefit to them and the community at large, and who, also, will not work upon their credulity and cowardice so as to keep them under their control and extort money from them to which they are not entitled—looking very much like receiving money under false pretenses ! We therefore say to the teachers, take heed or suffer the consequences.

INTRODUCTION.

'T IS SAID that "History repeats itself," also that "There is nothing new under the sun :'" of both of these assertions we have evidence of their truthfulness throughout the whole of our experience in this life. Some think that as ages progress we advance in the knowledge of the true science in religious matters, but such is not the fact : for we are just as much in the dark in respect to spiritual or divine matters in the present day, as the human family was in the far past ages. We worship unseen Gods, the father and son ; the heathen did the same. They had a multiplicity of Gods, we have the same—the only difference is that some call them Saints.

As far back as our knowledge goes the people were just as wise in regard to the Great Creator as we are : the Ancients built temples to their Gods, thinking that their spiritual presence would occupy them ; we do the same. We look with contempt upon the former ages, and call them heathen ; but this is egotism on our part, for we are following in their footsteps. There never was one scintilla of evidence in regard to the Great Creator transmitted to us that was, or is, beyond a peradventure ; we are just as much in the dark in regard to God the Great Creator as the people were in former ages. We are referred to the Bible as additional evidence to us in regard to God and divine matters, but this book is only paper and printers' ink, giving a compilation of human thoughts and ideas ; therefore, this is no real evidence of these facts. If the Bible is the word of God, and inspired by the Great Ruler of the Universe, there would be no need of teachers to explain it, for every word in it would explain itself, and every letter would be as refulgent as a diamond set in a jewel, and would reach our hearts and conscience like a flash of lightning !—

how vain in poor weak humanity pretending to explain the word of God ! The little ants, crawling on the ground, know just as much in regard to God as we do ; they enjoy God's sunshine just as we do ; they procure their food from the earth and build themselves houses just as we do ; we see them piling up the grains of sand all around their houses, this is some of their wealth ; if, unhappily, an accident happens to them and they escape with their lives, they have to take a fresh start in the world just the same as man has to do. We are all just as liable to the vicissitudes of life as the little ants ; in fact, we know nothing more than they do of anything beyond the face of the earth.

The heathen and pagans had their form of worship that inculcated virtue ; they also believed that the Gods would punish sin : this is just what we believe under a different name. The Greeks, one thousand years before the birth of Christ, believed in the immortality of the soul : we are only copying after them. With all our vain pomp and supposed progress we have not advanced one hair-breadth in the real knowledge of God—as to *what* God is, or *where* God is, and, like the little ants, we have to be satisfied in the enjoyment of what has been provided for us ; then why arrogate to ourselves any superior knowledge of God the Great Creator than the rest of God's creation ? We have more intellect and knowledge of things appertaining to this world and nothing more. If we analyze all the sacred writings, as far as they relate to God our Great Creator, they are all comparatively weak and vain assumption on our part. Man knows and feels his weakness ; he therefore tries to raise himself up nearer to his God by assuming a knowledge for which there is no real evidence or foundation.

Moses was the first man to hand down to us some of this spurious information. He also tried to make himself a God, and was to some extent successful, for he is still worshipped by many after more than three thousand years of history ; he knew that to be a God required great secretiveness ; he therefore practised this theory all of his life except three years, which time only we have him in view. After Moses came Joshua, another God, for he says that he caused the Sun to

stand still ; and, as we think none but a God could do this, he therefore must have been one of the Luminaries : if any one doubts this, we refer them to “ Brother Jasper,” of Virginia, who says that “ de San do move.” After Joshua, the Judges took possession ; and, being under the influence of the priests and the Levites, their power only extended to the immediate surroundings of the Ark of the Covenant, so called.

From the time that the Jews left Mount Sinai until they got to the river Jordan there is very little said about their God ; he seems to have deserted them in disgust, for he found out then and there, what we are just trying to instill into the peoples’ minds, that the Jews, instead of being a godly people, were more like the imps from Hell (if there is such a place) than the people of God. The God of the Hebrews, therefore, abandoned them to go on their own hook, which they did with a beelzebub for their leader ; for we are indebted to the priests and Levites for all that we hear of their God after this time, for they kept up their organization and religious rites and tried to make the other tribes support them. But it was a very precarious support, for there was no organized government among the twelve tribes ; each tribe only looked out for itself, and so it continued until the days of Samuel, to whom the Jews are indebted for their first two kings. Had it not been for these self-constituted messengers we would never have heard of the God of the Hebrews : how awful that would be for us poor heathen !—we would now be in the dark in regard to divine matters, and perhaps be roaming about as uncivilized savages ! How grateful we ought to be to the Moses and the prophets, and to the whole Jewish nation for having instituted a God whom we have taken the privilege of worshipping.

Samuel, seeing the condition of his people, who were being conquered by the heathen—for their God had forsaken them—made Saul king ; but Saul proved to be too much of a king for the priests and the Levites, therefore they determined to let him be killed, and they put David in his place, he being a man after God’s own heart—or, rather, that of the priests and Levites. They allowed him to flourish, for they had it in their power to make a king or to un-make him if he opposed their

prerogatives. David, they say, was a great warrior ; he conquered all the surrounding nations and robbed them of all their wealth. When David died he left all this ill-gotten wealth to Solomon, his son ; and, to show what a sinful old wretch he was, he charged his son to not let the hoary heads of some of his people go down to the grave in peace—showing that his sinful passions were strong in death. When he was conquering the Nations around his Country, some of the prisoners that he took he had cut in two with saws. Uriah, one of his generals, had a beautiful wife ; David had him killed, but first debauched her. This woman was the mother of Solomon. This was the god-like David, whose supposed Psalms are still sung as pæans to heaven, and he is classed among those who are gone to glory and stand in the presence of God !

When David first started out in life, before the death of Saul, he was in the habit of going out on a still hunt for peaceable Philistines ; every one he killed he would cut off their foreskins and hang them to his girdle—just the same as our Indians did the scalps in former times. Next came Solomon, who commenced his reign with a flourish of trumpets and devotion to his God. He had a great amount of wealth that his father had robbed from all the surrounding Nations ; he made a great splurge in building a house to his God with this ill-gotten wealth ; and every stone in this Temple cost the lives of hundreds of helpless beings, who were better in the sight of our God than the thieving Jew.

We do not object to the Temple being the House of the God of the Hebrews, but we do protest against our people taking up this God, as the God that we now worship. We build Temples to our God, but we do not procure the money by murder and rapine ; we do not send out cut-throats to murder innocent women and children and their fathers and take their accumulations to build our churches : therefore there is no affinity between the Jewish divine writings and the present civilization—they should, therefore, be ignored by all true worshippers of our Great God the Creator and Benefactor of all mankind.

Solomon has the credit of great wisdom, and of having written three thousand proverbs. A man with one thousand

women as wives and concubines to attend to could not have much brain left to write proverbs or anything else. Solomon was succeeded by one of his sons, and if we wanted an evidence of ungodliness in David or his descendant, we could point to him as a shining Light in that respect, and a worthy representative of Moses and all those who followed him.

After this tyrant, who caused the disruption of the Nation, came a long line of kings who were only notable for being ungodly and worshippers of strange gods. We are not finding fault with them for that, for we think that any other god was better than the Hebrews' God. The Jews were not particular what God they worshipped, if it only was a cheap god. The God that Moses had introduced to them had too large surroundings; the whole tribe of Levi had to be supported in the worship of this God, and that is what caused all the trouble. The priests and the Levites would send out chosen men from among themselves to preach and warn the Jews of coming trouble if they did not pay their taxes. These men were called prophets; they were constantly prophesying punishment to the Nation if it did not turn to their God and forsake all others; and as this God of the Hebrews had a retinue of more than twenty thousand to be supported, the Jews naturally went for the cheap god.

One class of our teachers tell us to "Search the Scriptures;" another class (viz. the Church of Rome) discourages the practice. Now, the question to us is, Which is right? For, if we search the Scriptures, we become confused; if we do not, ignorance in our own spiritual affairs is the result: and it may be in this case that ignorance is bliss, for the Scriptures were not written for that purpose. They are—we allude to the Jewish Scriptures—nothing more than a conglomeration of human thoughts emanating from a people of very narrow views and selfish and bigoted minds:—to some, they are a very great mystery; to others, this mystery consists of nothing more than concentrated ignorance.

The teachers have been searching for a long time with a very unsatisfying result both to themselves and to their dependents. The reason for this is that they look upon those ignorant Jew.

ish writings as the foundation of the Christian Creed ; therefore, they are afraid of throwing all things mundane into chaos—they do not take into consideration the intelligence of the near twentieth century.

If these Jewish Scriptures were of Divine origin there would be no use in searching, for every word would be as plain as the noon-day Sun. Our great Creator does speak to us every day and every hour. When our bodies need attending to, God not only tells us what we need, but furnishes the needful. These are God's words, and for this benefaction we should never cease to praise and return thanks ; and these are the only words that God, our great Creator, has ever vouchsafed to any of His creatures.

When reading these Books of the Old Testament we naturally conclude that they were written by those indicated, and at the time they indicate ; but such is not the fact, for none of these Books were written until several hundred years after the time they refer to. In the first place, there is no evidence of Moses having written any of the Pentateuch (except the Ten Commandments) ; the presumption is that he wrote up to Exodus while in the Land of Midian. The balance of these Books were not written until the Jewish Nation had almost ended their existence.

When David became king, the Jews had been in the Land of Canaan five hundred years ; up to that time there was not a particle of evidence of written history, and David and Solomon were the first to appoint Scribes for that purpose. The first prophet to write his own utterances was Isaiah, which was about two hundred years after the time of Solomon : and the question naturally occurs, How did they preserve these Laws and utterances during this long lapse of time ? It was done in this way : men were instructed in the laws and the history of the nation ; they repeated these orally on certain occasions, and it was handed down from generation to generation, from mouth to mouth. This is what is called tradition ; and during all of this long period of time in which these said-to-be Divine ordinances were being bandied from mouth to mouth the language of the Jewish Nation changed again and again :—in

Egypt, they spoke the language of their masters ; in Canaan, they adopted the tongue of the inhabitants of that land, which was Phœnician, and the Aramaic language gradually crept in among them afterwards ; and, finally, the Greek language was the language of the Country. It is a well-known fact that what is called the Hebrew was a dead language long before the Christian Era.

At the time of the Advent of Christ, the Aramaic and the Greek languages were the universal languages of the Jewish Nation ; and there was not much written history of the Jews until the days of Ezra, which was about four hundred years before the Christian Era and more than one thousand years from the days of Moses, and this history was added to and revised two or three hundred years after this time. The probabilities are that up to the time of Samuel, the Prophet, there were but few men in the whole of the Jewish Nation who could write ; and even the Book of Samuel is supposed to have been written during the time of Solomon ; and these ignorant, sinful men are supposed to have handed down the word of God, by the word of mouth, during the long period of seven hundred years !

Now, the serious question is asked again, how any intelligent set of men can have the hardihood to present to their fellow beings a lot of trashy writings as being of a sacred and Divine character, that were held in abeyance for this long period of time, with nothing of a written character to vouch for them—nothing but Jewish tradition ! It is something that surpasses the credulity, and the incredulity, of the human race.

PREFACE.

PESSIMIST VIEW OF THE PRIMITIVE HEBREWS.

WE WILL take a view of the so-called people of God, to judge for ourselves how much truth there is in what Moses claims for them. In the first place, Adam, from whom they claim their descent, was a sinner, and was driven from the garden of Eden for his disobedience to his God. Cain, the first child born to them, was a murderer, and a mark was put upon him. Lamech, another descendant, confessed to having killed a man to his hurt. Ham, the son of Noah, did something wicked, for which his father cursed him and all his posterity. Abraham, the first real Jew, married his sister and cohabited with all the female servants in his house or tent. Jacob married his two cousins and cohabited with their two maids, by all of whom he became the father of twelve sons who are called the patriarchs: four of these were bastards, and they are the ones who tried to kill Joseph, but finally determined to sell him into slavery. Reuben, the oldest son, debauched his father's concubine and lost his birthright. Judah, the most prominent one, cohabited with his son's widow and got her with child who was Pharez, one of the genealogy by which the Jewish stream is handed down to Moses and Aaron. Simon and Levi, their father says, were instruments of cruelty.

Jacob, who is said to have been one hundred and twenty years of age, and all his sons, were taken to Egypt, where they remained for 215 years, and during all of that time, notwithstanding Moses was among them for forty years, he does not give one sentence of their history, nor of his own. They were all in the dark, and Moses was ashamed to throw any light

upon them to show how they lived there. Moses' father married his father's sister, a degree forbidden by Moses in his laws : therefore, Moses, Aaron and Miriam were conceived in sin. If Moses could not write the history of the Jews in Egypt, how could he write the history of Abraham, Isaac and Jacob? There is every reason to think that the Jews kept no record of their history ; therefore, we must infer that the history was manufactured by Moses, and that all the history previous to Exodus is a myth, the emanation of the fertile brain of Moses, written while he was in the Land of Midian concocting plans to form a new Nation of which to make himself Ruler.

There is no doubt that the Jews were captives in Egypt, but how they got there is another question. We do not believe what Moses says about that or anything else. One great probability is that they were taken there just as Joseph was, and that they knew nothing about the worship of God until Moses tried to instruct them. They were idolators of the most pronounced kind. There is no evidence of their having ceremonies of a religious character, or of a Sabbath, or of circumcision. According to the Laws promulgated by Moses, the constant iteration and reiteration of his threats and commands prove that the Jews must have been the lowest specimens of the human family. They were steeped in filth and all kinds of sins that the Laws of Moses call their attention to.

The first account that we have of these so-called people of God, is where Moses says they borrowed all the jewels and valuables they could from the Egyptians ; but as we know that they were ostracized by these people, it is not probable they would lend them any of their valuables : therefore, they must have done as they were in the habit of doing afterwards. They robbed and plundered the Egyptians of all they could lay their hands on, and it was for this they were pursued by Pharaoh and his army. The Egyptians were glad to get rid of them, just as the South would be glad to get rid of the negroes of the present day : it was the plunder they wanted to recover. From the history of the Jews as given to us we get a great many lies, and but a few truths.

The Jews left in the night: that is the way all thieves do; and, knowing they would be pursued, they set a trap for their pursuers, the result of which was successful; no doubt, beyond their most sanguine expectations. When they got beyond the Red Sea, they spread themselves out looking for plunder; not, as Moses would have us believe, that they were innocent pilgrims on a pilgrimage to the mount of God, with an angel and a pillar of fire leading them, but, like a pack of wolves and buzzards scenting prey from afar, they traveled along the shores of the Red Sea for about four hundred miles. All this was a good and fertile country, and there is not a doubt but that they were murdering and plundering all the inhabitants, when the whole country was aroused to defend themselves against the robbers, bandits, thieves and freebooters—and here is where Moses gives an account of the first battle. but he does not tell us what the battle was for. They were finally gotten to the place to which Moses had planned to bring them, and they were kept there by the efforts of Moses and his army of Levites, who were about twenty thousand strong and well armed, for about eighteen months: but they were very restless and wanted blood and plunder, for they had tasted this luxury (to them) and desired more.

Moses happened to absent himself for forty days and they took advantage of this to call on Aaron to make them a God like they had been in the habit of worshipping. This was what Aaron had been accustomed to before the advent of Moses as a leader, and he, not having the nerve of his brother, complied, but the return of Moses stopped them. He called out his Levites and killed about three thousand of the people and subdued them for the time being.

As we have given an extended account of all their doings at Mount Sinai and around the desert in another part of these writings, and this being only a synopsis of some parts of their history, we will leave the so-called people of God and take up Moses personally.

As Moses does not give us much of his history or of his life, we will try to bring him out of the dark and see if he was a prophet of God, or of the beelzebub of the period.

Let us take a review of Moses personally and see how he ought to stand in the estimation of the present generation. The writings ascribed to him are very vague and mystifying : of his personal history and that of the Jews and of the people of that period he tells almost nothing. In the first place he tells us he was taken out of the river Nile and given to his own mother to be nursed, and then he stops and tells nothing more for forty years. At the end of that time he reappears and murders an Egyptian without provocation ; and the next day he went out to kill some more, but, finding that his crime had been discovered, he fled to the Land of Midian. There he is given one of the priest's daughters as wife or concubine—for he does not tell how many wives he had previous to this ; and, to judge from his after history, he must have had several. Again he disappears from view for forty more years, and all we know about him in this second period is that he was in the Land of Midian, and had charge of the flocks and herds of the priest of Midian.

The reader must not imagine that he was a shepherd ; on the contrary, he had charge of all the shepherds and of all the wealth of the country. He was a prince or nobleman of the Court of Midian ; he had two sons by the wife spoken of, but he never has told what became of them. They must have been bad boys, just like their father ; and, as not much good could be said of any of them, they were ignored.

Now the question recurs again, What was Moses doing in the second forty years ? From what information we have, and that is of the most scanty kind, we think we can safely conclude that he was writing and planning for his second advent into Egypt.

Moses no doubt wrote the book of Genesis, and here is where the planning comes in : for, knowing the condition of the Jews in Egypt, and also their bad propensities, he adopted the plan of trying to instill into their minds the belief that they were descended from a great and godly people, and that God, who was a greater God than any of the gods whom they had been accustomed to worship, was going to take them in His especial charge. To prove all this, it was important to write their his-

tory from the commencement : he, therefore, launched out into the history of the Creation, and the making of Adam and Eve. From them he commenced the genealogy, which he gives without a break down to his own time, although there are several breaks in the history. There is one period of about sixteen hundred years ; and how he gets over this with the genealogy we cannot imagine. He tells us about the sons of God coming down upon Earth and corrupting the daughters of men—females must have been scarce in heaven ! He also tells us about the Flood that destroyed all the human family, excepting Noah and his family, for he says that all flesh had become corrupt. If this was true, it is a wonder that there was not some great catastrophe at this time to destroy the Jews instead of the Egyptians ; for we know that the Jews were a thousand times more corrupt than the Egyptians were. We also know, from recent discoveries, that this account of the Flood has been greatly exaggerated and the divine character given it to be pure fiction and falsehood. The history of that flood was engraved on stone two hundred years before the time of Moses ; the evidence of which is in the British Museum in London. After writing this Munchausen account of the flood, Moses almost skips over four hundred years of history and drops on that great imaginary character he calls Abraham, the first real Jew, for he tells us that Abraham was circumcised at the age of ninety and nine years. From here we date the first great misfortune to mankind : previous to this the whole human family were heathens. Just think : the world was then about two thousand years old, according to Moses, and all were heathens—not a Jew to break the monotony ! Adam was a heathen, and all the genealogy to Noah were heathens.

Noah was a heathen, and all his family ; and all the genealogy to Abraham were heathens, and Abraham was a heathen for ninety and nine years ; and he, being then circumcised, became a fit companion for God : for Moses tells us that God visited the earth with two companions and called on Abraham, who entertained him with a fatted calf under a tree in picnic style. After they had eaten—and no doubt had some wine to drink—they all became talkative, and God told Abraham they

were a Committee, of which no doubt his God was the chairman, who were going to see personally if all they had heard about Sodom and Gomorrah was true ; and if they were as wicked as represented, God said he would destroy them all. The electric communication between heaven and earth must have been disarranged, as God had to come in person to know the truth.

This was all the plan of Moses—to begin with Adam and come down to the first Jew, to show the gentle lamb-like Jews what they were descended from. He then sent Jacob with his twelve lambs and all their belongings down to Egypt, where they must have propagated faster than that number of sheep could possibly have done, even if each sheep had lived to the age of one hundred years, to make the number of people that Moses says there were when they left Egypt. Let us now go back to the land of Midian and interview Moses again. We left him there writing the history of the Jews. We will first peep under the dark envelope and try to see what he is writing about the first inhabitants, viz., the Heathen—from whom the godlike Jews are descended.

Moses commences by saying, “In the beginning God created the heaven and the earth. And the earth was without form, and void ; and darkness was upon the face of the deep : and the Spirit of God moved upon the face of the waters.”

“And God said, Let there be light ; and there was light. And God saw the light, that it was good.” A school-boy knows better than this indicates.

“And God said, Let there be a firmament in the midst of the waters.” Moses intimates that all was water and that dry land was made to appear out of the water. This was improbable, as the earth was rock, and water was an after consideration. He says that God made the herbs to grow before the Sun was made ; he says, God made two great lights, one to rule by day and the other by night. He did not know that the Sun was always shining on some parts of the earth, but thought it was lit up in the morning and put out at night, and he had no idea how the Sun got back to the starting-place—from West to East. And God said, “Let us make man :”

and God made man, both male and female, in his own image and likeness. It will be noticed that God had a help-mate in the process of making man, just as Adam had. Moses judges God from his own stand-point, supposing that God had a great many wives. We here call attention to the fact that this making of man, both male and female, had no connection with the creation of Adam and Eve, for they were an after consideration,—made to till the soil; the first were the Sons of God, made before the world was finished.

If we ask how Moses knew all this, we are told it was by "Inspiration." But we know that inspiration from the Great Creator must be truth, and all that Moses has written about the matter is nonsense and untruth. Adam and Eve were not the same as those made on the sixth day: for God said, "There is no man to till the Earth;" and so God made him for that purpose. He was not a Son of God, but a laborer. When Eve was presented to him, he said, "She is bone of my bone and flesh of my flesh, therefore shall man leave his father and his mother and cleave unto his wife." Adam at this time was young and his wife was an infant in age, and what could they know of father or mother, if there were no other people in the world? They were still innocent and could know nothing of procreation, as they had not tasted of the tree of life. Adam called his wife "Eve, because she was the Mother of all living." What there was living excepting the animals, we are not told. When Adam tasted the forbidden fruit and discovered that they were naked, God, whom Moses intimates was a tailor, made them coats and clothed them. When Cain killed Abel, he was cursed by the Lord, and he said to God that every one whom he should meet would want to kill him, and God put a mark upon him to protect him. Now, if they were the only people in the world, who was there, as Cain feared, to kill him? If there were other people, they must have been the Sons of God—those who were made on the sixth day—for Moses tells us, after this, that the Sons of God saw the daughters of men; that they were fair to look upon, and they took themselves wives of all which they chose. Anyone with common perception can see that this whole account of the creation is silly

nonsense ; and so is the account of Abraham, Isaac and Jacob, and that of God swearing to do certain things and then repenting and refusing to keep his oath--making God of less importance than an ordinary man.

There is no evidence whatever to sustain the history of the Jews as written by Moses up to the time of the Exodus from Egypt : they knew nothing of God the Great Creator, nor of circumcision or any religious ceremonies except Idolatry ; they lived more like animals than human beings, and when they left Egypt they acted still more like hyenas and wolves.

We have taken a view of Moses in Midian to try to find out what he was doing in all the forty years he was there. We now come to some of his real history. He says he led his father-in-law's flock back of the desert to the Mount of God. What his object was in taking the flocks and herds of cattle three hundred miles through a country with little or no pasturage or water, we can only imagine to be that he did not intend to return them, but to keep them for the use of the Jews. Finding large flocks and herds to be had for the taking, and knowing the Jews had this propensity, he changed his mind and returned them. He then asked the Priest for permission to return to his own country, which was readily granted. He took his wife and two sons, put them on mules and started for Egypt. Before this, however, he tells us that he met his God on Mount Sinai, and formed an alliance with Him to deliver the Jews from bondage. On his way to Egypt, to carry out the plans that had been agreed upon, he stopped at an inn for refreshments, and he says he met his God again, and it seems there must have been some disagreement between him and his God, which terminated in a fight in which his God tried to kill him but did not succeed. Moses had the best of it and got no blessing, as in the case of Jacob who would not let up on his God without a blessing. Moses hints that the cause of the quarrel was that he had not circumcised his sons, an operation which he says was afterward performed by his wife, notwithstanding the children must have been over thirty years of age. We ask our readers to open their Bibles and read all this trash, and if they

can think there is anything divine in it they are welcome to their thoughts.

When Moses got near to Egypt he met his brother Aaron, with whom no doubt he had been in communication, and they completed their plans of procedure. They first got the consent of the Jews and then they called on Pharaoh, who, they say, flatly refused their request, which was, to go into the wilderness three day's journey to worship the God of the Hebrews. Particular attention is called to this: it was not the God of the Universe they wanted to worship, but the God of the Hebrews. Here is another evidence of the untruthfulness of Moses: he only asked for a three day's journey, intimating that they would then return—which he did not intend to do. He then says that he and his God brought a great many plagues on Egypt, all of which is fiction, as an evidence of which we will narrate the account of one of them. He says he brought on a plague of murrain, which killed all the horses and cattle in the whole of Egypt; again, he filled all the cattle and horses with boils; after that he again killed all the cattle and horses that were in the fields with hail; and then, again, he slew all the first born of human kind and of cattle and horses; and, then, to cap the climax, he destroyed all of Pharaoh's army of horses and chariots! Comment is unnecessary on such unreasonable history. Another Munchausen tale to which we wish to call attention is this: he tells us that, previous to his birth, Pharaoh gave orders to kill all the male children of the Jewish population; he was only saved by a miracle, and as there is no evidence that this order was ever countermanded, how could there be six hundred thousand men between the ages of twenty and fifty years only eighty years after his birth? We leave the reader to analyze this wonderful claim. We will tell all about the Red Sea miracle: how he crossed over with about four million souls, and all the herds, flocks and cattle, of which he says there were very many, and all the belongings appertaining to this population, all crossed over in one night! Anyone knows that it would take at least ten days and nights for all this to pass any given point.

Moses has now gotten to the opposite bank of the Red Sea

with his horde of slaves and savages. He now straightened himself up and tried to assume the role of Ruler, Prince or King, but he was a little too previous in this assumption, for the people he had to deal with were not ready for anything of the kind : like wild beasts, they scented their prey from afar ; they were free now, and declined to enter into another kind of slavery ; they wanted to enjoy their freedom by plundering all the nations around and about the Desert, which they finally did. The first thing Moses did when he got on the banks of the Red Sea was to issue some of those laws that he had written in the Land of Midian ; levying heavy taxes on the eleven tribes of the Jews to support his Court, the Priests and the tribe of Levi. All the first-born of the children were to be redeemed, and all the firstlings of the cattle were for the priests and Levites. He also established human slavery, not only of the captives, but his own people also. He intended to establish a great Autocratic Monarchy, and therefore needed slaves. He finally got the Jews to Mount Sinai, after clearing out all the inhabitants up to that point ; and there he tried, by all the powers he could bring to bear, to turn or semi-civilize this horde of unruly Jews, all to no effect. They broke from him there, and, having made Joshua their leader, started on a round of murder and plunder for thirty-eight years, until they got to the land of Edom. In all these thirty-eight years we are in utter darkness as to their doings ; we know they had been doing something very bad or Moses would have given an account of that time. When the Jews left Egypt they could have gone to the Land of Canaan by a short route, but that did not suit the plans of Moses. He wanted to organize them for his own selfish purposes : he therefore took them to Mount Sinai, where he had made previous arrangements, but he did not succeed in carrying out his plans, for the Jews became unruly and would have left him there, but for some reason best known to himself he followed them instead of leading them--they literally dragged him around the desert. As an evidence of this fact, and that he had no control over them, and the mortification he endured, and the bitterness of spirit that he was laboring under when they got to the neighborhood of the

river Jordan, read what he says in the latter part of the Book of Deuteronomy. Moses wrote a song the same day, and taught it to the people, the Children of Israel.

He [Moses] gave Joshua the son of Nun a charge, and said, "Be strong and of a good courage : for thou shalt bring the children of Israel into the land which I [Moses] swore unto them : and I [Moses] will be with thee. And it came to pass, when Moses had made an end of writing the words of the law in a book, until they were finished, That Moses commanded the Levites which bare the Ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there as a witness against thee. For I know thy rebellion, and thy stiff neck : behold, while I am yet alive with you this day, ye have been rebellious against the Lord ; and how much more after my death ? Gather unto me all the elders of your tribes, and your officers, that I may speak these words into their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I commanded you.

"Do ye thus requite the Lord, O foolish people and unwise ? Is not he thy father that hath bought thee ? hath he not made thee, and established thee ? Remember the days of old, When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

"But Jeshurun waxed fat, and kicked : thou art covered with fatness ; then he forsook God. They sacrificed unto devils, not to God ; to gods whom they knew not, to new gods that came newly up.

"And when the Lord [Moses] saw it, he abhorred them, because of the provoking of his sons, and of his daughters. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction :

"I will also send the teeth of beasts upon them, with the

poison of serpents of the dust. I said, I would scatter them into corners, I would make the remembrance of them to cease from among men ; were it not that *I feared the wrath of the enemy*, lest their adversaries should say, Our hand is high, and the Lord hath not done all this. For they are a nation void of counsel, neither is there any understanding in them. For their vine is of the vine of Sodom, and of the fields of Gomorrah : their grapes are grapes of gall, their clusters are bitter : Their wine is the poison of dragons, and the cruel venom of asps.

“ To me belongeth vengeance, and recompense ; their foot shall slide in due time : for the day of their calamity is at hand, and the things that shall come upon them make haste.

“ See now that I, even I am he, and *there is no god with me* ; I kill, and I make alive ; I wound, and I heal ; neither is there any that can deliver out of my hand. For I [Moses] lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and my hand take hold on judgment ; I will render vengeance to mine enemies, and will reward them that hate me.

“ I will make mine arrows drunk with blood, and my sword shall devour flesh ; and that with the blood of the slain and of the captives from the beginning of revenges upon the enemy.”

All this venom from Moses proves two things : first, that the Jews were idolators and always had been, and, secondly, that Moses had been deposed from power and was not even permitted to cross over Jordan. When the Jews reached the place where they finally crossed the river Jordan, they were still dissatisfied ; they wanted more plunder ; they therefore continued up through the land of the Amorites and other nations, then they turned back toward the crossing-place in a zigzag direction, so as to more effectually clean the country of people and plunder.

They left poor Moses in Mount Pisgah, where he died of a broken heart or he committed suicide : they left his body and bones to rot like a dog. Had he been in good standing with the Jews, they would have taken his bones into the Land of

Canaan, as they did those of Joseph, which they brought all the way from Egypt.

Moses was too old for the task he had undertaken, and Joshua, being much younger, and not having any of those ambitious ideas that would subject the Jews to almost the same condition that they had left in Egypt, was, therefore, selected, and he did not disappoint them in their expectations, for he was the chief of a set of heartless wretches.

Moses tells us that they had no time to circumcise the children during their traveling around the wilderness; this we know is a gross untruth, for, according to the evidence we have independent of his writings, they only traveled about 1600 miles during the thirty-eight years, which would only be about six day's journey in each year, leaving them the whole of the year, except the six days, to camp and raise the whole year's crop. He also tells us that his wife, on their way to Egypt, performed the operation of circumcision on her son: why, then, if the Jew men had no time, could not the women attend to it? The fact is, they were not attending to any divine rites during that time; nor did they attend to anything of the kind until the priests and the Levites got the upper hand.

The whole history of the Jews, from Egypt to Babylon, proves that they were confirmed idolators; the contrary is only demonstrated by the efforts of the Priests and the Levites, and they were struggling for their own interests and not the worship of God.

The prophet Samuel was very loth to give the Jews a king, for he knew that a king would take all their authority from them and curtail the large revenue they were collecting for their support from the people.

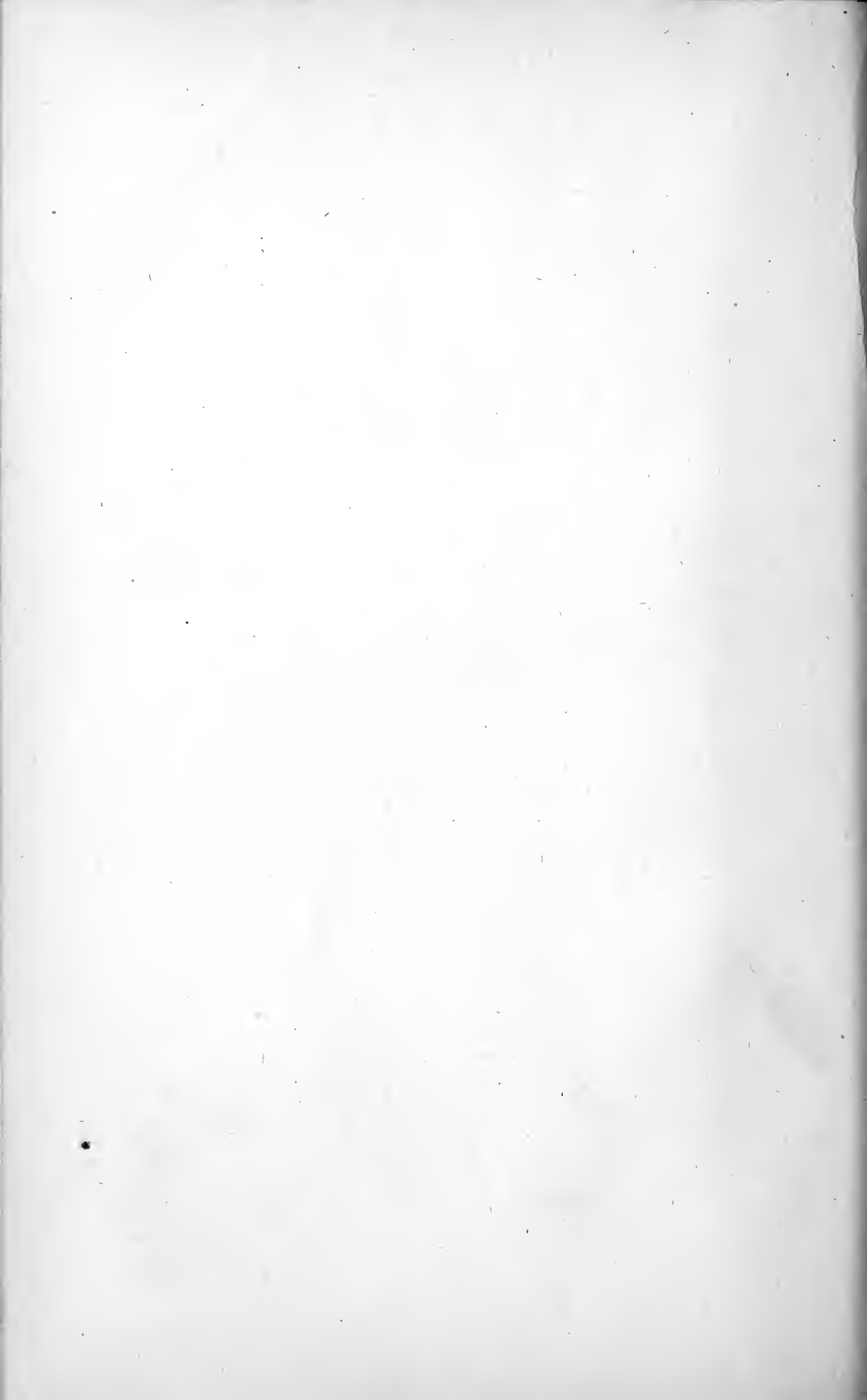
The most astonishing fact of the present intelligent age is, that the teachers of the Christian creed should insist on proclaiming that the Jewish histories are of Divine origin, or by Divine inspiration, when the fact is palpable to any inquiring mind who has looked into the subject, that they are all traditions; some written five hundred years after the exodus from Egypt, and the greater part written five hundred years after the time of David. There is no evidence of any writing up to

that period, nor is there any evidence that any of these Jews could write; they left Egypt a horde of ignorant, unruly and uncultivated people, and remained the same during their whole history except during the time of David and Solomon; it was left for Ezra, after the return from Babylon, to codify, revise and write these Books, that were received by early pagan Rome as of Divine origin, but which were intended by the author to be nothing more than Jewish history. It was the Christians who made pet lambs of the Jews, and we all know that they are, and always were, predisposed to take all the taffy that is offered to them.

The Jews had no more idea of the golden rule than a hog has of a holy-day; they were egotists of the rankest kind; they always spoke of God as the God of the Jews and of no one else; they were unwilling that anyone else should have any interest in their God.

Moses tells us that the seed of Abraham was to be a blessing to all the human family; we all know what a Jew's blessing did consist of. They were a scourge to every people and nation with whom they came in contact.

While the Jews did profess to serve God, they had no moral ideas towards any other people. There is one God whom they served with the greatest devotion, and that is the Golden God. Just show a Jew that god and he forgets everything else in this or any other world in his anxiety to secure that god, the Almighty Dollar.



Mosaic History of the Hebrews Analyzed.



CHAPTER ONE.

SALUTATION.

TO APPEAR before the public to contradict some of the theories that they have been educated to believe as of divine origin, is not only a bold, but a very unpleasant, task. Many of the people of the present age, and most of those of past ages, have accepted the writings of Moses as written by divine inspiration : the task that is here undertaken is to try to show that, so far from being divine in their nature, they are unfit reading for a refined community.

At the time that Moses made his appearance on the stage of this world as a leader, teacher and law-giver, the human family were mostly in profound ignorance in regard to the existence of a Supreme Being, and in this particular the Jews in Egypt were the most conspicuous objects. Moses was an Egyptian in every sense, for according to his own account he had been adopted by the Royal family of Egypt and educated by them in all the highest branches of their lore that the country possessed. These people at that time were far in advance of most of the rest of mankind in the Arts and Sciences of the period. The higher class of the Egyptian people were supposed to have SOME knowledge of a supreme God, and Moses, being one of them, no doubt acquired the same knowledge ; but, notwithstanding all this, they were idolators, and Moses must have been the same, until he was instructed by the Midianites into a more perfect knowledge of what he calls God. Up to this time there is not the slightest evidence that the Jews in Egypt

ever heard of their God, or anything other than Idolatry ; for Moses, who professes to give so much of their history, does not say one word about any forms or ceremonies of a religious character performed by them in the land of Egypt. Moses, when he became a fugitive from justice and fled to the land of Midian, there acquired a more perfect view of the Supreme Being, and perverted this knowledge to his own self-aggrandizement. He used the name of God just as a rogue does the name of a good man, and forges it on a note or any instrument of writing to procure wealth and worldly honors. But, with all his utmost endeavors, he made very little impression upon the people he was trying to defraud, for the people he called the children of Israel were so steeped in filth and ignorance that they were not equal to the emergency of changing their forms of worship in so short a time as Moses desired. The writings of Moses may have partly suited the time and people that they were intended for ; and more particularly for the Jews when they got to the land of Canaan : but for the human family of the nineteenth and twentieth centuries they are all trash, and if presented to us now for the first time as divine matter they would be rejected with contempt and scorn, as nearly all of them are unfit reading matter for the most ordinary purpose.

At the time these writings were incorporated into the Christian Bible as its foundation, there was great scarcity of religious matter ; and the compilers of the Christian Bible, feeling this want of what they considered divine writings, adopted the Jewish writings to start their Bible : for the forms and ceremonies of the Jews of Jerusalem suited the forms and ceremonies of pagan Rome and Greece, more particularly the Romans, who were just emerging from paganism, and their ideas being a great deal like those of Moses and the Jews they were not very particular as to the suitableness of these writings so long as they would subserve their own personal and selfish purposes. But, in the present age, when the people have become intelligent from education, and they have the facilities for reading, and enjoy free thought, they see the impurity, the unfitness and the untruthfulness of most of

these writings, and they also see their unfitness to occupy the position in which they now stand in the Christian Bible. Now that the clergy and laity are so much disturbed in regard to the re-arranging and changing their forms of Theology and articles of Faith, if they would take some steps toward the expunging of these writings from the Christian Bible, they would be doing more towards the betterment of christian Theology than all they are trying to do. All of these writings are very unchristian in their requirements, and they and Christianity are like oil to water—they cannot mix. The writings of Moses are a stumbling block to all well wishers of true Christian Religion, for the most superficial reader of the present day can see their unchristian teaching, and, so far from being divine, they are untruthful and unacceptable to a virtuous mind. The intention of this book is not to meddle with creed or the conscience of any one, but to try to disabuse the minds of all well wishers of true religion, and to point to the erroneous reverence that they have bestowed on this undeserving portion of the Bible. The writer, therefore, asks the indulgence of the reader to first read all the evidence that will be shown before forming any opinion. The charges that will be made against these writings are of a very serious nature, and we hope to be able to extract from these writings sufficient evidence of the character to sustain the charges; and hope, further, to be able to convince the unbiassed reader of the unreliability of the whole of this conglomerated history of the Jews, so far as the divinity of it is concerned. We shall cull from them such passages as are available to convict Moses on his own evidence, as there is no other evidence in existence. That Moses was a fraud and an arch-impostor there can be no doubt to any fair minded readers who will divest themselves of all religious bias. We do not object to these writings as Jewish history, but the claim of their divinity we reject with contempt and scorn, for we feel that we know that our God, the Great Creator, is not the weak minded monster as presented by Moses as his God. But it may be that we are too previous with our charges against Moses, for he never claimed for his God as being the God of the Universe, but only the God of the Hebrews and the Israel-

ites. What we want to draw attention to is the mistake or blunder the Church of Rome made in adopting this God, as the Universal God.

The Jews in Egypt were the most ignorant and debased of the human family. They must have been guilty of all the sins that the Laws of Moses call attention to ; they must have been in a much lower condition than the negro slaves in this country previous to their liberation ; and this was not so much in consequence of their servitude as the low and vicious habits that seemed natural to these people.

The way we get at these facts is by studying the nature of the Laws promulgated by Moses. According to these Laws, they were murderers, thieves, idolators, adulterers and every other species of sinners that these Laws call attention to : and the way we know these facts is, that we know that laws are made to repress sin, and not in anticipation of it. Moses well knew the character of the people he was going to take charge of ; he wanted to make himself their King, and framed the Laws to suit the occasion. It is by studying these Laws that we gain an insight into the shortcomings of the Jews. That they were Idolators of a very low order there can be no doubt, and all this trashy history about Abraham, Isaac and Jacob is a myth, the emanation from the fertile brain of Moses to subserve his own personal ambition ; he assumes to give the Jewish history from the creation, but the only part that he could give with any certainty was from Exodus to Mount Sinai : after they left the Mount he was nothing more than a cypher in the Jewish camps. The Jews had no history in Egypt, nor anywhere else previous to that time : they were no doubt taken to Egypt as slaves and sold just as Joseph was, and also just as the negroes were brought to this country and sold as slaves. How many of these could tell who their ancestors were ? Not one. If some Moses would spring up and lead these people from the United States of America, what a blessing it would be to us and to posterity ! The reason that Moses did not give the history of the Jews in Egypt in his writings is obvious : it did not suit his plans or purposes to write their history there, as the Patriarchs had to be introduced so as to make them a

godlike people, descended from a long line of ancestors to whom God had made a great many promises of future protection, all of which is pure fiction—the emanation of the brain of Moses. That the Jews were slaves in Egypt there is no doubt, but how they got there is another question. The probabilities are that most of them were captured in battle and taken there; and, having to perform all the menial work of that country, they became a very low grade of the human family; Moses could not say anything good of them, as they had become so debased and steeped in filth and sin; therefore he ignored their history in Egypt entirely, or, perhaps, was not able to write it for the want of some data to do it with. It is a well surmised fact that Moses wrote a part of the Pentateuch in the land of Midian: that is why we think it is all fiction up to the time of their exodus from Egypt. If the Jews were descended from Abraham, Isaac and Jacob, who were represented as god-like people, why did they not have some form of Religion in Egypt of the same character? From all the evidence we can glean from the writings of Moses, they had not the faintest idea of a Supreme Being up to that time, nor did Moses or his people ever have the proper idea of the Great Almighty: their God was the God of the Jews and nothing else.

Moses is generally represented as a great Law-giver, which is a great mistake. Some of his laws may have suited in after ages, but for the Jews leaving Egypt they were not suitable: for as soon as he promulgated some of his laws they were repudiated by his people, for they were so steeped in ignorance and filth from their long servitude that they could not be restrained by any laws.

People have to be educated to appreciate laws—the Jews at that time were savages and nothing else. One of the mistakes of Moses was that he tried to do too much in too short a time; he believed in that magical rod that he brought with him, and tried to do things as he represented his God did at the creation of the world. Moses did not try to write the real history of the Jews, or perhaps he was not sufficiently informed to do so, for he tells us that they were in Egypt four hundred and thirty years, when, according to his genealogical account, they were

there for the space of only two hundred and fifteen years.

As an evidence that the Jews in Egypt were Idolators, and had never up to that time heard of or known anything of God, or had any evidence of forms or ceremonies appertaining thereto, we refer the reader to the concluding conversation between Moses and his God, on Mount Sinai: Exodus, chapter 3rd, verse 13th. "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them?" Exodus, chapter 4th, verse 1st, says, "And Moses answered and said, But, behold, they will not believe me, or hearken unto my voice: for they will say, The Lord hath not appeared unto thee." There cannot be any better evidence than these two verses that the Jews knew nothing of God, not even the name of the Great Jehovah, as they are said to have called God before and after this time.

Moses was an Idolator until he went to the Land of Midian, and never much more, as he had not the correct idea of God, the Great, Supreme Ruler. Moses, according to his own account of himself, must have been a great hypocrite and full of self-esteem, for he says of himself, "Now this man Moses, is one of the meekest men living, above all men that were upon the face of the earth." Now we all know that honest men never speak of themselves in that way; beside, we also know from his own account that he was anything else than meek. He was not very meek when he sneaked up to the Egyptian and killed him, nor was he the next day when he wanted to kill some more; nor was he when he bullied the shepherd in the Land of Midian; nor was he when he took his father-in-law's flocks to Mount Sinai, intending to keep them; nor was he when he whipped his God, who, he says, was trying to kill him, on his way to Egypt; nor was he when in the presence of Pharaoh; nor was he in giving so many lies about his miracles in Egypt, and, finally, when he got the Jews in what he calls the wilderness and caused himself to be styled, "My Lord Moses,"—nor did he show any meekness in any part of his history.

Moses, with all his meekness, represents himself as a power behind the throne, stronger than the throne itself. In all of his writings he represents his God as a weak and vacillating being, who is continually swearing to do something that he never does. His God, also, did a great many foolish things : among them he offered to destroy all of his chosen people because they were so bad, and to make the seed of Moses his chosen people ; but Moses fell on his knees and begged his God not to do so foolish a thing, as he would become the laughing-stock of all the heathen nations. Can any one imagine a more absurd thing than this account, particularly when it is applied to our Great God, the Creator and Ruler of the Universe? But, when applied to the God of Moses, there is nothing strange, for he was an Idol, invented by Moses.

The Jews in Egypt were a mixed race, mostly negroes, taken there at different times and sold as slaves ; some may have been captured in battle—these were the Government slaves, and were the ones who made bricks. They were all of a much lower grade of the human family than our slaves were in the South previous to their liberation. Then, too, they must have been guilty of all the sins of omission and commission that the Laws of Moses call their attention to, and the severe penalties attached to them. Moses, being a gentleman of education and refinement, having been educated by the Royal family of Egypt, seeing the low condition these people were in, made these severe laws to regenerate them, so as to have a better class of people to reign over. Everything he did was for his own self interest, for there was no more sympathy between him and these slaves, in blood or otherwise, than there was between Abraham Lincoln and the Southern negro.

The whole of the writings of Moses are vague, mystifying and unreliable ; they were not intended to be read through by those who wrote them, (for it is surmised that Moses did not write one half that he has the credit of) nor by those who adopted them as the foundation of the Christian Bible, nor to be studied, but only that some desirable passages might be quoted, just as a Law book of the present day. Moses was no doubt a great man in his day and generation ; he had been

educated in all the higher branches of the Arts and Sciences and the Literature that the Land of Egypt was capable of bestowing upon him, and he no doubt occupied a very high position in that country, for we are told by Josephus that he commanded an Egyptian army that conquered an adjoining negro nation, and also that the reigning Princess of that country became his wife.

Moses was ambitious to become a great King over these people that he stole from the Egyptians, and, notwithstanding his failure in this regard, a greater destiny has been awarded him : for in all the history of the world there never was a man who became so immortalized as he. But, with all this fame and immortality of his name, there never was a prominent man in history so little deserving of this that has been awarded him : for, of the whole of his life, which is said to have been one hundred and twenty years, we have only three years of his own history that can be relied upon : the whole of his life is shrouded in darkness and mystery ; and the so-called Jews, or children of Israel, have no history that can be relied on before their exodus from Egypt.

CHAPTER TWO.

MOSES IN THE DARK.

THERE IS a conundrum which asks, "Where was Moses when the light went out?" The answer is, "In the dark." There could not be anything more appropriate in regard to Moses : for, in the first place, he is presented to us as an infant rescued from the river Nile ; he is adopted by Pharaoh's daughter, who places him in charge of his own mother to nurse ; then his light goes out for forty years ; not a word more do we get from this great historian of his own life, or in any other history, during all this time. A man like him must have had an interesting history, but for some good reason, best and only known to himself, he is entirely silent. At the end of that time he reappears, and he says he went out to see how his people were faring ; he saw an Egyptian striving with a Jew, and, not seeing anyone else in sight, he sneaked up and killed the Egyptian and buried him in the sand ; the next day he went out again and saw two Jews striving together, and reprimanded them, but they retaliated by charging him with murdering the Egyptian. Seeing that his crime was discovered, and knowing the consequence, he immediately fled to the Land of Midian. We next find him at the well, bullying the shepherds, whom he drove from the well, and he assisted the daughters of the Priest of Midian to water their flock. The daughters informed their father of the assistance they had had from an Egyptian, and Moses was sent for, to eat bread with the family ; and being a well-educated gentleman of good presence, and no doubt having a big sword by his side, he was made a member of the family—and then his "light" goes out again for forty more years. During all this time, the only intimation of what he was doing, is, that he had charge of his

father-in-law's flocks and herds. At the end of this second forty years he reappears again, and he says he led his father-in-law's flock back of the desert to the Mount of God. This may appear very simple to the readers, but when they come to examine the country and the distance from Midian to Mount Sinai, it will appear as a very extraordinary proceeding. He had to travel over three hundred miles through a desert, with very little water or pasturage for the beasts ; and the only conclusion that we can arrive at is that he was practising for events to come, or that his movement was premature : for he returned to his wife and home, and gave up the flock to their proper owner. No doubt he found out in his expedition that flocks and herds could be had in abundance without robbing his family. At Mount Sinai he met his God, who employed him to deliver the Jews from their bondage in Egypt, and they then and there entered into a triple alliance for that purpose—the high contracting parties being, first, his God, then Moses, and Aaron. This alliance was offensive and defensive : Moses was to be the Commander-in-chief ; Aaron, the spokesman and Priest, and the God was to be a silent partner to assist them with all his resources and power. This God was the God of the Hebrews, not the great Ruler of the Universe. If God Almighty wants to accomplish anything, He does not require the aid of man. He has but to order his wish and it is done with the quickness of lightning. There is no circumlocution with *our* God, the God of the Heathens—as they call *us*. This we think we know from the experience of the last two thousand years. We feel that our God is Omnipotent and Omnipresent, and does not require the aid of man to do His will.

After entering into this triple alliance, Moses returns to Midian, resigns his office and asks the privilege of returning to his own country, which is readily granted. He left with his wife and two sons for the Land of Egypt ; and on his way there a very extraordinary event occurred to him. He tells us that they stopped at an Inn for rest and refreshment, and there he met his God again. It seems that they had some disagreement, for his God tried to kill him—a bad commencement for the triple alliance,—but Moses, being the better man

of the two, came off victorious ; but, unlike Jacob, who had the same difficulty, Moses got no blessing. If Moses had been killed then and there, the Jews would perhaps still be in Egypt. What a blessing that would have been to mankind—all except the Egyptians. Moses intimates that the cause of the quarrel was that he had not circumcised his sons ; which operation was performed by his wife, he tells us, notwithstanding the children must have been past thirty years of age—for they had been living together nearly forty years. When he got near his destination he was joined by his brother Aaron, with whom, no doubt, he had been in communication before this ; they completed their plans and then presented themselves first to the Jews in Egypt, who were only waiting for some one competent to take charge of them and lead them from that country.

Moses, who had been educated in all the higher branches of Egyptian lore, which consisted mainly of Astrology, Necromancy and Legerdemain, and being an adept in these arts, had prepared himself to appear before Pharaoh and his Court. Before appearing, however, before Pharaoh, he gave an exhibition to his own people, to satisfy them that he was inspired by his God and sent to them as a leader, and showed them his enchanting rod as his credentials. The Jews were satisfied to trust him, for any change to them was desirable, and as there is no doubt but that they had been in communication with Moses for some time through the intermediation of Aaron, they readily consented. Moses and Aaron then presented themselves to Pharaoh and made the demand for the privilege of a three days' journey in the wilderness to worship the God of the Hebrews ; and, to convince Pharaoh that they were on a divine mission, Moses went through some of his tricks of Legerdemain, but Pharaoh was not so easily fooled as the Jews. There is no doubt he could do the same thing, and he called for his sleight-of-hand men and they did the same tricks ; but Moses tells us that his rod, which he had turned into a serpent, swallowed all the others ! But that did not help him, as he was ordered to get to his task of work the same as the other Jews. But Moses knew his backing, for the Jews had become so numerous that they were hard to manage ; and Pharaoh was

therefore compelled to temporize with them. This is what made Moses so bold in appearing before Pharaoh several times. He then tells us that he brought on a great many plagues in the Land of Egypt to punish Pharaoh and to compel him to let the people go : but all this stuff is lies and humbuggery. As an evidence of this we will give an account of one of the plagues and let the reader judge. Moses says that he brought on a plague that killed all the cattle and horses that were in the whole Land of Egypt ; and then again, for the second time, he brought on a plague that killed all the cattle and horses that were in the field ; and then again, for the third time, he brought on another plague that killed all the first-born of the people and the cattle and horses that were in all the Land of Egypt ; and then again, for the fourth time, to cap the climax, he killed all of Pharaoh's army chariot horses and horsemen that pursued them to the Red Sea. It will be seen, here, that he killed all the horses four times ; and it will also be noticed that he speaks of the Land of Egypt as if it was nothing more than a mere city in extent ! All this account of his miracles was intended to impress the Jews with his might and power : for they saw nothing of any of these miracles, as they were in a country by themselves and were told by Moses that they would be exempt from them.

We hope our readers will open their Bible and read this outlandish story ; and here is another, still more palpably absurd. Moses tells us that the Hebrews in Egypt at the time of his birth had become so numerous that Pharaoh issued a command to kill all the male infants of the Jewish population, and that he was miraculously saved by being floated down the river Nile in a small ark, and falling into the hands of Pharaoh's daughter who adopted him. There is no evidence that this order was revoked, and notwithstanding this horrible butchery of all the male children, he tells us that, eighty years after his birth, he marched out of Egypt a Jewish army of six hundred thousand men between the ages of twenty and fifty years. All of these men must have been born after Moses was thirty years of age—inside of fifty years—and they would represent a population of between four and five million souls, procreated from

seventy-five souls in two hundred and fifteen years ! Anyone of common judgment can see that this is a silly untruth : for, if there were that many people, there was not one-fourth room enough for them in the land of Goshen ; and he also tells us that they had very much cattle and flocks. Now, four million people with all their household goods and very much cattle could not find space enough to stand in line between the river Nile and the Red Sea, which are only seventy or eighty miles apart, and yet he says that they made two camps in their march to the Red Sea ; he then says that they all crossed over in one night. This we also know to be untrue, as it would take at least ten days for all these people with all their belongings to pass any given point.

If Moses had had the least or the remotest idea how long his writings would be read and criticised, he perhaps would have been more particular and truthful. The great misfortune to our people is, that, in reading the Old Testament, they do not take the trouble to examine as to the probability of these accounts.

Moses tells us that when Jacob and his family went down to Egypt he was given the Land of Goshen for himself and his family of seventy-two souls ; and it was plenty large enough for them and all their cattle at that time. Any one who will look at the map will see that there is not room enough for one-tenth of the number that Moses says he marched out of Egypt. It is very probable that a large number of the Jewish slaves were in the Land of Goshen, and also very probable that the greater portion of them were scattered all over the country, just as our slaves were in the South, serving masters in the different parts of the Land of Egypt.

Moses tells us that the Jews were in Egypt four hundred and thirty years. This we also know to be untrue, or his genealogy is wrong : for there were four generations who went down into Egypt, namely, Jacob, Judah, Pharez and Ezrom ; and Jacob was one hundred and twenty years of age. In all that time there were but seventy-five souls, including Joseph and his two sons. In Egypt there were born Amram, Amminadab and Naashon—the last one being one of the so-called Princes that

marched out with Moses. Now, that four generations should only increase to seventy-five souls, and then, in three generations more, increase to four or five millions, no sensible person will believe, except he is a Jew, and he will swallow anything written by Moses. Josephus, the celebrated Jewish historian, feeling ashamed of this unreasonable account as given by Moses respecting the number of Jews leaving Egypt, cuts the number down to six hundred thousand all told—men, women and children. He had access to all the evidence there was in his time, which was the first century of the Christian era ; and, being a priest, he had the opportunity of knowing the facts. He contradicts Moses and makes him a falsifier of history. Moses claims that he was guided by God : but the serious question to consider is, Who was this God that he was so much beholden to ? Was it the Great God of the Universe, or was it the God of the Hebrews only ? He never speaks of the God in heaven, but always a God on earth. Now, if we judge the matter from our own standpoint, we know that an inferior has to wait on his superiors to receive orders ; and as there is no evidence that Moses was ever invited up to Heaven to receive the wishes of God, we must naturally conclude that the God of Moses was an earthly God. Besides, no sensible person of the present day will think that the Great God of the Universe would make His Majesty and Greatness so common as the God of Moses did. The present idea of all disinterested persons is, that God, our Great Creator, never was revealed to man upon earth, except by His works ; and we further think that our knowledge is better than that of Moses, or any other Jew ; and we know that our Heavenly Creator treats us all alike—both Jew and Gentile—the blessings from Heaven coming to all without any distinction.

All that Moses claims for the Jews is utterly false and unworthy of the respect that has heretofore been shown to it. His account of the passage of the Red Sea is another one of his Munchausen stories. The Red Sea in its principal part is from twenty to thirty miles wide, and Moses tells us that God divided the water to let the Jews pass over. From the evidence we now have, we know this to be untrue. About fifty years

ago the governments of Great Britain and France, for some purpose of their own, appointed surveyors and engineers—the most competent that they had—to survey and plat the whole of that country : Egypt, the Red Sea, the Desert, all the land of Palestine and all the surroundings. On the plat, which is now before the writer, these scientific men traced the route the Jews took and pursued all around the Desert to their final destination. We learn from this that instead of crossing the body of the sea they crossed over a small neck at the western end that was not more than half a mile wide, and the water was very shallow, and there is no doubt but this was a crossing place for a long time before. If the Jews were half as numerous as Moses makes them, there was not nearly room enough for them in the Land of Goschen, therefore the greater portion of them must have been on the opposite side of the Red Sea, which is a good country, and it was only those who were in the Land of Goshen who crossed on a causeway that they had been in the habit of using. When the Egyptians attempted to cross on this frail structure they met with some disaster, but it is not likely that it was such as Moses represents it to be.

Moses says that not a vestige of the Egyptians was left—but he says so many improbable things that we cannot believe him.

The writings of Moses were mostly intended for the coming generations : his generation (except some of the Levites) knew nothing of them. There is great probability that much of these writings was written, a long time after his death, by the Priests and the Levites, to perpetuate their power and influence over the Jews. In regard to the “pillar of fire,” that was easily accomplished by Moses sending a beacon light ahead of the traveling Jewish horde. When Moses got the Jews beyond the reach of the Egyptians, he assumed the role of Prince and commenced this assumption by issuing very stringent laws. He established a Court of which the Priests and Levites were the principal personages ; he made his brother the High Priest and selected all the best men, whom he called the tribe of Levi, and armed them for his body guard, and also as a police to keep the unruly horde of savages in restraint ; but, notwithstanding all these precautions, he could not manage them to

his desire : for according to his own writings the Hebrews had been but a few months from their bondage when they rebelled against the assumption of Moses and the Levites, and against the severe laws that were promulgated in the name of the Lord. These laws would virtually place them into a second bondage. Any one reading this part of the Bible carefully will see that the Jews took very little stock in the triple alliance.

Moses tried to instil into the Jewish mind a reverence for his God : how far he succeeded their conduct a short time after at Mount Sinai showed, where they made a golden calf and worshipped it. This is what they had been educated to do ; and Moses was a little too hasty in trying to make them change their mode of worship in a few days. Moses had provided himself with a retiring place in which he could consult his God : this he did, and he would come out and say “Thus saith the Lord.” Although the Jews were a horde of savages they were sharp enough to see through this humbuggery. Moses was, therefore, continually in trouble at their want of faith and at their disobedience. If the people of the present age would read the writings of Moses carefully and exercise unbiassed judgment, they would see the absurdity of the whole of this conglomerated account, from the creation to Abraham, and from that time to Exodus, and then particularly what is called the perigrination through or around the Desert. We all feel intuitively that our God does not have to give personal service to accomplish His will ; our God is far-seeing and does not make any such mistakes as those represented by Moses, nor does He require the assistance of man to aid Him in any of his purposes ; our God is so powerful and so far removed from us that man has not sufficient brain to imagine or to form the remotest idea of His Majesty and greatness ; our God is present and Omnipresent, not only to this world, but to all the other worlds that are supposed to exist in “space,” and as we cannot imagine any end to space we, therefore, can have no idea of the Great Creator—or of the creation—except from the small portion we see around us.

The God of Moses was a weak, vacillating being, continually repenting of what he had done, and swearing to do things that

never came to pass. On one occasion Moses tells his God to jump up and crush his enemies ! We know of a certainty that our God does not jump at anyone's bidding, nor does He show enmity to man !

We here ask the indulgence of the reader on account of an occasional repetition : we are anxious to impress certain passages in the writings of Moses indelibly upon their minds, that they may fully realize the absurdity of them. That the Jews were Idolators there can be no doubt to any fair-minded person who will examine the evidence impartially.

We will again refer to the actions of the Jews at Mount Sinai, when Moses was absent from them for forty days, up in his workshop on the Mount, carving the Ten Commandments that he had composed in the Land of Midian, and which he said had been written by the finger of God. Now, anyone of common sense knows that it would not take our God forty days to do what an ordinary workman of the present day can do in one or two days at farthest. But Moses was old and feeble and must have been a slow workman, as he was not used to this kind of labor. This is what caused the delay. The Jews thought that Moses and his God had deserted them ; Aaron, also, must have had some misgivings about the matter, for, when he was called on by the people to make them a god to lead them to the Land of Canaan, he made no objection, as it came natural to him to do as he had been doing all his life, namely, worshipping an idol : for this worship that Moses had introduced was an entirely new departure to them. Aaron told them to gather all the gold rings from the women's ears, with which he moulded a golden calf. This was the former god of the Jews. When this god was presented to them by Aaron, their joy knew no bounds ; they danced and made so much noise in their great joy at having their old god restored to them again, that the noise reached Moses in his seclusion ; and he came down from the Mount with the slabs in his hands—that is, the account says so. Now, as it would take at least four slabs two feet long by eighteen inches wide to carve all these letters on, and as the slabs must have been about one and a-half inches thick, they were more in weight than one man

could carry, much less an old and feeble man of eighty years ! But the Bible says so : and who dares dispute what this Book says ? (Here is one who does.)

When Moses saw what was going on he was terribly angry with them for their apostacy from the worship of his God : but a dog will go back to his vomit, and so it was but natural for these savage brutes to go to their former worship. It was not worship or Gods that Moses cared for, but this action of his people was interfering with his ambitious plans : he therefore called to his assistance his Levite guards and they fell upon the most prominent ones and killed three thousand of them—for doing that which they had been taught to do all their lives, and which Moses also had been educated to do ! Now, to show the inconsistency of this action on the part of Moses, one of the Laws that he had been at so much trouble to compose and carve said, “Thou shalt not kill,” and he was the first one to violate the command ! (Aaron, who was the most notable of the sinners, was let off with a reprimand, for he belonged to the triple Alliance and could not be spared.) The slabs that had cost so much time and labor were dashed upon the ground and broken into fragments, and his God had to do the whole job over again, notwithstanding his fingers must have been sorely tried by the forty days’ labor that Moses had destroyed. These Laws, that were enunciated by Moses and called the “Ten Commandments,” were very good and are still highly appreciated, but they were entirely unsuited to the people for whom they were intended, for the Jews of that period had no more reverence for them than might reasonably have been expected, and, in all their history, these Laws were more conspicuously violated than they were observed by them. Moses concocted these laws and many others while he was in the land of Midian ; his great ambition was to establish a new nation and make himself the king : and if these plans had only commenced with that period they would not, he thought, answer the purpose. He, therefore, commenced his history with the creation of the world, for he thought it was necessary to make the Jews believe that they were descended from a godly people and that God had in former days taken their ancestors under

His especial care, and he therefore had to go back and give their genealogy from Adam to Abraham and so on to the time then present. He tells in his writings that God recommended the institution of circumcision, so as to make the Jews His peculiar people. This we know to be untrue, for there is some evidence that the Egyptians had practised this ceremony previous to them, and the evidence is wanting that the Jews in Egypt knew anything about it, for Moses himself was not circumcised, nor were his children by the Midianitish wife, nor were any of those who were born in all the forty years after their exodus until they were about to enter the Land of Canaan, and therefore this institution was an invention of Moses to impress the Jews as to their duty in the worship of a new God of whom they had been entirely ignorant until his second advent into Egypt. The Jews had been in bondage so long and kept in so debased a condition that the probabilities are that they had no knowledge of how they got there, or from whence they came; just the same as with our negro population, who now number about eight million of souls, not one of all these eight millions could tell where their ancestors came from or who they were. If some Moses would spring up for them and lead them out of this country it would be as great a blessing to us—we cannot help thinking—as it was to the Egyptians to get rid of the Jews.

The history of these two people are analogous cases. Moses was an adept in the art of legerdemain, and therefore tried to do too much in too short a time. If the people had been educated to understand these very elaborate laws that he had taken so much pains to write, the result might have been different: but, being utterly uncivilized and brutal, they could not appreciate anything about a former history that told of Abraham, Isaac and Jacob, nor could they have any idea of the patriarchs that Moses introduced to subserve his own ambition. When the Jews were gotten out of Egypt they were divided into tribes; the best men and those most to be relied upon were made the tribes of Levi and Judah—for Moses wanted them for his soldiers, guards and police, to keep the others in subjection. They were the elite of the Jewish population, just

like the professional gentry who are among us : they were not to perform any labor in tilling the soil ; all the other tribes were required to contribute one tenth of all the accretion of the land and animals to support them—even the first-born of all the children and those animals that were not edible had to be redeemed and the money paid towards the support of the Levites.

When the Jews left Mount Sinai, says Moses, they were wandering in the desert for thirty-eight years, living on quail and manna, but he is silent about the water and what the cattle had for food. Silence, with him, was golden ; for whenever he tells anything it is more like lead than gold ! The meagre account he gives of the peregrination in the desert is entirely void of truth, for the truth has been demonstrated—as we have already recounted—by the surveys instituted by France and England. When the Jews left Egypt they traveled along the shores of the Red Sea in a southerly direction for about four hundred miles. All this country was thickly inhabited before the Jews passed over it, but when they left it—it was a wilderness indeed ! This is the country that gave birth to Mohammed and Mohammedanism. At Mount Sinai the Jews were kept by Moses for about eighteen months, and when they left they took a northerly course through the desert of Paran for about two hundred and thirty miles, to that part of the Land of Canaan that was afterwards occupied by the tribe of Judah ; they then continued along towards the Mediterranean for about one hundred and sixty miles, to that portion that was afterwards occupied by the tribe of Simeon, and bordering on the ocean. All this country was then occupied by the Philistines. They then continued along the shores of the ocean about one hundred and sixty miles to that point now called the Isthmus of Suez. They then took a southerly course for about one hundred and eighty miles to the Red Sea, their first starting-place ; then along the Red Sea again about one hundred and eighty miles ; then they took an easterly course for about three hundred and ten miles to the Gulf of Arabia ; then a north-easterly course again one hundred and fifteen miles to the land of Edom and Moab ; they then went through the land that was

afterwards occupied by the tribes of Reuben and Gad, one hundred and thirty-five miles; then they turned back in a zigzag course to the place where they crossed over the river Jordan; crossing the river Jordan, they traveled one hundred and seventy-five miles to that part occupied by the tribe of Benjamin. The whole of their traveling was about eighteen hundred miles in forty years—less than fifty miles in each year, or less than one mile in each week. With the exception of having crossed the desert twice, they were all the time in a good country where they could raise crops and levy contributions upon the inhabitants, also having good pasturage for their herds and flocks. Now, the serious question for us to consider is, What were they doing all this time? Moses does not give us one word concerning their doings: perhaps he was ashamed of their conduct, or, in other words—his “light” went out for the third time in thirty-eight years! We recommend anyone who is at all anxious to know what they were doing all the time to read of the treatment of the Midianites, and then they can form a good idea of what was being done around the Desert, of which we shall have much to say when we get to the proper place. And let us now go back to the Mount again, as we have neglected this abode of the God of Moses, and tell of some of their doings at that place. The Jews had scarcely left Egypt when they commenced murmuring and rebelling against the arbitrary laws that Moses wanted to put in force. Moses says that it was the flesh-pots of Egypt that they were longing for, but it was something more serious than that, for he tells us they had abundance of herds and flocks when they left Egypt, and we hope we have demonstrated that they were most of the time in a good country—in fact, they were much better situated than they were in Egypt. What Moses says about the “flesh-pots” was only to hide their sins, for they were murdering and plundering all the country around the Desert, and instead of their cattle being diminished they were greatly augmented.

Moses was an adept in all the Egyptian arts and sciences, for no pains had been spared to make him worthy of his patroness, and he could therefore perform some of those wonders that he attributed to the power of his God. There can be no

doubt but that he was a consummate impostor, a great man, but not a good one. If any reader of these pages can point to a good or disinterested action in the whole course of his life, he can do more than the writer of them, for he has not been able to discover one. He was selfish and cruel to the last degree ; he took the Jews—a low, degraded class of the human family—from Egypt, and tried to elevate them to the dignity of a nation for his own aggrandizement, but failed from the fact that he did not possess any of “the milk of human kindness.” He commenced too soon to act the tyrant : but the Jews saw through his schemes and would not submit to his arbitrary rule. They therefore took matters in their own hands and became a band of robbers, with Joshua for their leader ; and Moses, instead of becoming a king, to which exalted position he was aspiring, became a cipher in the Jewish camp and could not restrain the people : for it was not laws or worship that they wanted, but plunder and freedom, and they got both—and Moses got a crown of thorns. When he had gotten them to what he termed the Mount of God, he kept them there for more than a year trying all the means at which he was such an adept to subject them to his wishes, but without success. Failing in all fair means, he tried to intimidate them : for instance, there was a volcano on Mount Sinai in active operation and he told them it was God thundering his displeasure at their conduct ! Many other stratagems he employed to cow them—all to no purpose ; and when all these means failed, he would just call out his trusty Levites and kill a host of them, and this last resort was the crowning act in his unfortunate career, for, instead of becoming subjects, they became bitter enemies—a strong proof of which is afforded by the fate that met him on Mount Pisgah.

CHAPTER THREE.

THE JEWS "GOING IT" ALONE.

WHEN THE Jews left Mount Sinai they took a westerly course across the desert to the Land of Canaan, and it was perhaps their intention to stay there, but for some reason of which we are not informed they continued on to the great ocean, and then kept on moving around until they got to their old starting-place. When they got there, there was no God to protect them: in fact, they did not need any, for they were "going it" alone. The Egyptians were not such a terror to them now as on the first occasion, when their God had to part the waters of the Red Sea to let them escape; and they had become adepts in the arts of robbing and throat-cutting—for they had had an experience of thirty-eight years in this business—and they were now just making calls, and no doubt called on their old masters and cleaned them out for the second time. They did not require a beacon light and an angel now to lead them through the wilderness—it was all plain sailing, without the assistance of the triple alliance. They were not innocent pilgrims looking for the Mount of God! Particular attention is now called to their second advent to the place where, as Moses tells us, they crossed the Red Sea with so much fear and trepidation. Moses must have been with them when they passed it for the second time, but there is not a word said about it—they did not even stop to hunt up any of the relics of Pharaoh's army, but passed the place in silent contempt!

Had Moses possessed some of the more modern ideas—such as those introduced by the Greeks and Romans—and brought heaven and hell to his assistance, he could, perhaps, more effectually have cowed the unruly Jews. The promise of a crown of glory and the threatening of hell and damnation might have

had some effect, as it has certainly had for the last eighteen hundred years in most parts of the civilized world : but Moses only inculcates material punishment in this world, therefore the Jews thought that a bird in the hand was worth two in the bush, and they took the risk and responsibility and gathered in the spoils.

We have given many evidences of the fact that the God of the Hebrews was not the Universal God, for they never claimed any such distinction for their God, and they were perfectly right and consistent in this regard, for every nation of the human family at that period, and in all subsequent periods, had their peculiar God to worship, and why should not the Jews have the same privilege? What we find fault with, is, that our people should accept this Jewish God as the Universal God—that they have no more reverence for the Great Creator than to accept this picture of the Jew God as the representation of their God and of our God. We will here give further evidence of this fact. It is well known to all Bible readers that the Samaritans who succeeded the Ten Tribes of Israel adopted the Jewish faith and were no doubt better Jews in a religious point of view than were the Jews themselves : for, when the Judeans returned from Babylon, they had not worshipped their God during all the period of their captivity, while the Samaritans had continued in this worship. When they got back to Jerusalem they had none of the sacred scrolls and the Samaritans offered them a copy of theirs, which were true copies of the original, and they also offered to assist in the rebuilding of the Temple : all of which kindness was refused by these stiff-necked egotists, as the following quotation will show :—Ezra, chapter 4th : “Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel ; Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you : for we seek your God, as ye do ; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to

build a house unto *our God*; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us." Here is a people who had not served their God for seventy years refusing the proffer of those who had been God-serving people all of that time.

Moses said unto his God, "Behold when I come unto the children of Israel and shall say unto them, the God of your fathers hath sent me unto you, and they shall say unto me, who is God, *what is his name?* what shall I say unto them?" In another place Moses says unto Pharaoh, "The God of the Hebrews hath met us, let us go we pray thee three days' journey into the wilderness to sacrifice unto our God." These expressions of Moses prove that it was not the Universal God, but the God of the Jews only, that they worshipped: this God said unto Moses, "See, I have made thee a God unto Pharaoh and Aaron shall be thy prophet." This was a title conferred upon Moses by his God that he was not slow in taking advantage of, for after that time whenever he issued a command he would say, "Thus saith the Lord," meaning himself. As further evidence we quote Exodus, chapter 22nd, verses 28th and 29th. We read: "Thou shalt not revile the gods, nor curse the ruler of thy people. Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the first-born of thy sons shalt thou give unto me."

We now come to the acme of all the evidence that Moses had a God of his own, whom he called the God of the Hebrews—a God that he had made and set up on Mount Sinai to convince the Jews that they had a God, and Moses was his prophet. In Exodus, chapter 24th, verses 9th, 10th and 11th, we read: "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink."

Moses had this show in a grotto. He placed the Jews at a distance from it, and only himself and Aaron approached and raised the curtains, and there displayed the God of Israel,

which was nothing more than a dummy prepared for the occasion. "And the Lord said unto Moses, Come up to me into the Mount, and be there ; and I will give thee tables of stone, and a Law, and commandments which I have written ; that thou mayest teach them." Here was a picnic gotten up by Moses to humbug the Jews : how much they were impressed by this display we leave the reader to judge from their conduct a few days after this. Moses went up to his workshop on the Mount to prepare the slabs, with his commandments carved on them, and, being an old man, he was too long in accomplishing his job ; and when he came down he found the whole camp in confusion and the idolatrous Jews doing what they had been in the habit of doing all their lives, dancing around and worshipping a golden calf. The Elders had their picnic on the Mount, and the people were having a picnic of their own, the Elders no doubt joining in.

In all ages of the world there seems to have been a strong desire to worship some kind of a God, or some unseen object that they called god. The most popular form of worship was, in former days, consulting the Oracles, which were supposed to give answers : and this is the form that Moses adopted—he had a sanctuary in which he consulted his God. We now call attention to the position that Moses occupied in the Land of Midian. He had charge of the herds and flocks of his father-in-law ; but by this we must not suppose that he was a shepherd : he had charge of the wealth of the country and was Secretary of the Treasury to the Prince of Midian, and was also a member of a Royal family. This position gave him influence not only at home but, also, in all the surrounding countries. He therefore could travel through all these countries to gather information for the great events he contemplated bringing about. He collected all the fragments of history and traditions. This is exactly what he was doing : collecting data to enable him to compile the whole of his history up to the exodus and also most of the Laws that he intended to impose upon the Jews. He commenced with the Creation, of which he gave an account comparable only to the style of Baron Munchausen ; then comes the genealogy of the Jews, which was an important

feature in the programme ; and, now, about the sons of God who came upon earth and corrupted the whole of the human family, for which the Lord was induced to destroy the world by a flood—for the misdeeds of his own sons ! He collected together this batch of nonsense and sat down and wrote it all out to aid him in the accomplishment of the great desire of his heart.

We will now turn our thoughts to the Land of Midian, and endeavor to find out what were the plans that Moses was concocting during all the forty years that he was there—wrapped in profound mystery and darkness to all the rest of mankind. We believe he was traveling over the country that became the Land of Canaan a part of the time, collecting information and the traditions of the country from the inhabitants, to enable him to build up the history with which we are familiar in the book called Genesis ; and, more particularly, reviewing the country that he intended for his future kingdom. These are the only legitimate conclusions we can arrive at, as the little he tells us is so improbable and mystifying that the ordinary reader cannot understand it ; and those who profess to be our teachers are just as much mystified as are the people : for, in this country—the United States of America—there are at least one hundred thousand of our most learned men engaged as teachers and devoting all their time in trying to find out the mystery, and notwithstanding they and many thousands more in other Christian Countries of the world have been several centuries at this task they are as far from its elucidation as when they began.

Josephus, feeling ashamed of most of these impossible assertions and theories as set forth by Moses, tries to explain some of them, but his explanation only makes them appear more senseless : for he tells us that before the fall of Adam the serpents could talk, and that they could walk (as they had legs), and many other funny things he tells us, which will be noticed further on.

It is a well known fact that the Jewish scrolls—or, as they are very improperly termed, the divine writings—were destroyed on several occasions by enemies who conquered the

countries and carried most of the inhabitants into captivity. When, as in the latter part of their history, they returned from Babylon, they had no perfect copy of these writings and were dependent on others for what they could secure, and there are many evidences coming to light in the present day proving that the copies that are now used are not copies of the original Jewish writings. Be this as it may, we—the people—are not responsible for it: it was those who handed them down to us, and responsibility also rests upon those who still uphold them, for it is evident to any ordinary mind that, such as these writings are, they are unworthy of common respect as divine history: and we object to our teachers trying to mystify the people by saying that they mean something other than what the English language says as they stand translated. Many of our teachers know better than they preach, but they are afraid to come out and acknowledge what they know, absolutely, to be true—absolutely true:—fearful, as they are, of throwing all our present system of religion into chaos! And, besides, many of them—caring for themselves and not their religion—are keeping up the delusion as a matter of business and of sheer bread-and-butter!

Moses was a man of ability, calculated to fill a large gap in any history. Josephus tells us that he commanded an Egyptian army and conquered the whole of the Ethiopian nation, besides marrying the reigning Princess of the country. If this be true, he had two negro wives that we know of. A good man never objects to the whole of his life's history being open to public view; it is only the crafty and scheming one who hides all his actions in darkness and obscurity.

It is said that Moses lived to the age of one hundred and twenty years, of which period we have been made acquainted with what took place in about three years! Now, when a man is brought so prominently before us as a divine character, we have the right to inquire what he was doing for the greater part of his life—in the case of Moses, a balance of one hundred and seventeen years—so as to learn the amount of confidence we may place in the writings which he has handed down to us as being of divine origin. Moses wrote the Book of Genesis, and

this Book contains all of his plans that he was so long in concocting in Midian for his own aggrandizement—the great misfortune to him was that he was too long in perfecting them. When he made his advent among the Jews in Egypt for the second time, he was, unquestionably, old and feeble, and quite disqualified for the taking charge of so many people : his advanced age appears to have made him anxious to lose no time in assuming the long-coveted position and to reap the honors attached to it, and, to hurry things along, he imposed laws of so stringent a character that they were entirely repudiated. In reading his writings, however, one would imagine that his affairs all went along smoothly enough, but the fact was very different from this, for, from the time he left Egypt until he left Mount Sinai, he was in a perfect whirl of trouble.

Josephus tells us that the wise men of Egypt foretold that a child would be born [this was Moses] among the Jews who would grow up and cause a great deal of trouble to the Egyptian nation, and that this was why Pharaoh caused all of the male children to be killed ; but where he got his information from it is hard to tell, for there is nothing of the kind in the writings of Moses in our Bible.

Let us now try to show the nature of the plans dreamed of by Moses and which occupied his mind for so long a time in the Land of Midian. In the first place, he knew the exact condition of the slaves in Egypt ; for, notwithstanding that he had been absent from the country for a long time, he had in all probability been in regular correspondence with his family, and was not only making his own plans in Midian, but had his emissaries aiding him in Egypt : but the mass of the Hebrews had lost sight of him, or knew him not—for forty years makes a great change in the affairs of men. His object was to make the so-called Hebrews believe that he was a great man sent by a powerful God to take charge of them and lead them out of servitude. This was just what the Egyptian slaves wanted, as they had become very numerous, and only desired a leader to take charge of them and they were ready for rebellion. Moses had foreseen all this, and he had been many years making preparation for what he was doing—or going to do. This was not

for the love of his people, but to gratify his own ambition. He only purposed to lead them from their Egyptian slavery to another kind of servitude, and as an evidence of this we call attention to the fact that among the very first laws that he promulgated on leaving Egypt were those for establishing human slavery. Moses just wanted to make the Jews believe that a powerful God was going to take charge of them, and that this God was also the God of their forefathers. Here is a parallel case. The profound ignorance of the negroes of the Southern States respecting their ancestors was on a par with the ignorance of the Jews on the same question ; but, in the case of the latter people, here was Moses who was going to dispel this ignorance by being—or seeming to be—a veritable God-send amongst them, knowing all their ins-and-outs from the very creation of the world, if not from some still more remote period of time !

When Moses commenced writing, the world, he says, was about twenty-five hundred years old, and the question naturally comes up—from whom, and when, and how, and where did he get his information ! If we ask the teachers about it, all they have to say is, it was “inspiration.” But, as we have said before—and the conclusion is altogether irresistible—if it were inspired by the God of the Universe (our own God and not the God of Moses and the Hebrews), it would have the sovereign stamp of TRUTH so indelibly affixed to it that it would defy the power of man to raise a quibble over a single line of it !

Moses picked up his information around and about the Land of Midian, and manufactured his account from the data thus obtained. He also learned of the existence of the Supreme being, that he had never clearly understood before going to that country ; and instead of worshipping this Great Being in a disinterested manner, he used His name just as a rogue will use the name of a good man and forge it on the back of a note. He did not care for God or man if he could only obtain his own ambitious desires. There is nothing singular in all this, for thousands of men of the present day, with all their civilization, stand ready to trample over their fellow men if necessary to accomplish their ambitious desires.

CHAPTER FOUR.

HISTORY OF THE CREATION.

WE WILL now take up the history of the Creation, as it is given according to Moses, and we will dissect this so-called divine production from the Land of Midian, to ascertain what amount of truth or reliability there is in it. Moses says "In the beginning God created the Heaven and the Earth." Well, was this the order of their creation? If—as we find it stated—the earth was created on the first day and heaven not until the second, it would seem to indicate that God was more mindful of us than of himself, for he made our home ere he made his own. "The earth was without form." This we believe to be untrue. Modern Science teaches that the earth is a sphere rotating on an axis and revolving around the sun. Moses thought the earth (the "dry land") was flat and had four corners. He says that "Darkness covered the vast deep, and God said let there be light, and God saw that the light was good." According to this, his God had lived in darkness up to this time, besides having no home. "And God divided the light from the darkness and called the one day and the other night." But the sun is always shining, and day and night exist simultaneously in different parts of the earth. Moses says that God made the Light on the first day and the Sun on the fourth day. This must be untrue, for, otherwise, two-thirds of the world and the visible creation were made in the dark. Again must we insist that we are not criticising the Creator, but, Moses, the historian.

"And God said let there be a firmament in the midst of the waters," and He divided the waters, taking one half above and leaving the other half for the earth. "And God called the firmament Heaven." How comfortable his God must have felt

to have a home and plenty of water with which to furnish his creatures with rain. This was the idea that Moses had. "And God said, Let the waters be gathered into one place and let the dry land appear." And God called the dry land Earth, and the water he called Sea. In the present age, if "Science" is to be trusted, any schoolboy knows more than Moses did. He was inspired by an ignorant Hebrew God—our boys are inspired by educated "heathen" teachers. We know, from our inspiration, that dry land must have existed for a long time before there was water in the cavities of the earth, which was the result of rains and dews, which gradually increased to rivers, lakes and then seas, not in one place only but all over the face of the earth; and instead of the land appearing out of the water, as Moses says, the water after a great many ages appeared on the face of the Earth. On the third day God said, "Let the Earth bring forth herbs and grass." This is another error, as there was no sun to make them grow. Our God, the Great Creator, does nothing by magic; everything is done by the slow process of nature's laws. Moses judged the Lord by his own magical art: he, being a magician, thought the Great Creator was the same, and he therefore invested his bogus God with all the supernatural power he could imagine. On the fourth day God said "Let there be light to divide the day from the night." Now here is another blunder, for they already had light, and all the plants were growing before the sun was made. "And God made two great lights, the greater to give light by day and the lesser to rule the night." Moses thought that the Sun (like gas-light) was lighted in the morning and extinguished at night. He had no idea how the Sun got from the setting place back to the rising place. He thought that the world was flat and at night it was dark all over the world. If there had been any inspiration in the matter Moses would have known better, (or the philosophy of modern times is not what we take it to be). On the sixth day, God said, "Let us make man." Here is the first intimation we have that his God had any assistance in his creation, but this making of man was different from all other works. The idea of Moses was, no doubt, that God had a great many wives: in

fact we can prove this by the evidence which he himself gives, for he tells us of the sons of God coming down and marrying the daughters of men ; so God created man, both male and female, and told them to be fruitful and multiply and replenish the Earth. Now, as the Earth had never been inhabited before, the word "replenish" is out of place altogether : but this is not much of a blunder for Moses, and we can let it pass. But, notice—these people who were created on the sixth day were the sons and daughters of the God of Moses, having no connection whatever with that beautiful fiction relating to Adam and Eve.

Moses tells us that, after God had finished the world, and had created man, both male and female, he rested on the seventh day—and how long after that he does not say. After viewing all his works, he saw that there was no man to till the soil. God had given his own sons and daughters every tree and herb for food, and there were no exceptions ; God blessed them, and all they had to do was to be fruitful and multiply : This God, according to the narrative of Moses, was very rich and could afford to indulge his children. He owned a large garden of several millions of acres, and also all the live stock in the world ; but, notwithstanding all this wealth, there was something wanting—possibly, vegetables for his family :—and for that reason he wanted a man to till the soil. He therefore made Adam for that purpose ; but, after further consideration, he saw that more help was wanted : for there were the cows to be milked and the butter to be made, and he concluded that he would make another servant. Thinking that a male and female would get along better together than two men, he made a female help and presented her to Adam, but they were not blessed and told to be fruitful : on the contrary, as this God did not want any little children running around the kitchen and interfering with the culinary operations, he told them that the day wherein they tasted the tree of life would be a day of sickness, pain and death to them, and the consequences would be entailed upon their posterity. But Eve was not equal to the emergency, and she allowed the serpent to beguile her : and, as we have already seen, that (according to Josephus) the

serpents of those days had legs and could talk, poor Eve fell into the trap which Moses indicates was an inspired serpent-trap and which we, from the circumstances, would take, rather, to be an inspired man-trap !

When Eve was presented to Adam, he said "she is bone of my bone and flesh of my flesh, therefore shall man leave his mother and his father and cleave unto his wife." Now if there were no fathers and mothers in the world at that time, it is a puzzle to think where Adam got the idea from, unless, indeed, he knew of others of his kind descended from the sons of God. Again, Adam called his wife Eve, as he said she was the mother of all living. But, as we have heretofore hinted, it is nothing but a perversion of language to speak experimentally of that of which there is no knowledge. The time for that had not arrived. The tree of life had not been tasted. The innocence of the pair was a bar to the knowledge. When Eve was three years of age, according to the date in the Bible, she had given birth to two sons, Cain and Abel ; the third son, who was Seth, was not born until one hundred and thirty years after. This proves that the first pair were not intended to be very fruitful, like the sons of God. Cain was cursed by the Lord for having killed his brother ; and he complained to the Lord, saying that everyone meeting him would want to kill him. The Lord therefore put a mark upon him for protection. Now what we want to know is just this : Who was there on Earth to kill him, if they were the only people ? Josephus says that it was the wild animals that he was afraid of : but he also says that Cain became a robber and conspired with other men as bad as himself. The sixth chapter of Genesis says that the sons of God came upon Earth and saw the daughters of men and took them for wives. and the progeny were giants. We now want to explain how it is that there are so many Jews in the clothing business. Moses says that when God was about to drive Adam and Eve from the garden of Eden, he made them coats of skin to clothe their nakedness. This Hebrew God must therefore have been a tailor, and that is just the reason why the Jews are so taken up with cheap clothing ! We have the evidence of the God of the Hebrews, and also that of Moses and Cain, that there were

other people in the world besides Adam and his family. We are perfectly willing to concede to the Jews the right to choose and to worship any God they may select as their own God ; but we, heathen though we be, desire to take no part or lot in such a matter. We have our own God, the Creator of the Universe, and his revelation we see, and hear, and feel everywhere around us, and this—the physical creation—is for us all-sufficient, and we confess that we have not room in our minds to take in the monstrous assumption that He has at any time been in personal communication with a single creature ! Again, we are willing to allow that the Jews are the descendants of Adam, for we claim our descent from the sixth day creation, well assured, even by the writings of Moses himself, that there were infinitely better people in these early times than the Jews were at any period of their history.

Once more we assert that those whom we call our teachers are committing a wholesale breach of trust. It is nonsense, in the face of irresistible evidence to the contrary, which lies in profusion all around us like manna in the desert, to suppose that they care one-half as much for genuine Truth as they do for the mere loaves and fishes of a worse than wasted temporal existence ; and the one thing, and the only thing, left for the people to do is to strike out of the old rut and do their own thinking. 'T will be a new business for a great many ; but with a good will they will get into it as easily as the Jew gets into a clothing-store.

We come now to an interesting part of the history of these people as it is written by Moses. It is especially interesting on account of recent discoveries which, if they prove anything at all, certainly prove that the whole account of the flood given by him cannot be warranted to wash—nothing but cheap trash—fictitious for the most part. This was to have been expected since it is but the emanation of the brain of a man who, from all we can learn, could write nothing else but stuff unfitted for the dime novel. This man gives a very elaborate account of the whole business, beginning with an account of the Lord's determination to destroy all flesh from off the face of the earth. An exception was made, however, in favor of Noah, as he was

the only righteous man living. Quite close upon the narrative of the advent of the sons of God (Josephus calls them angels) upon Earth when they took the daughters of men as wives, we have the account that all flesh had become corrupt : and it is seriously intimated that the sons of God—the “angels”—had corrupted the clear fountain from whence sprang the Jewish race ! This would be a hard blow for us if it were our misfortune to believe that a good tree could bear such bad fruit.

Josephus—and we need not pause to find a more celebrated authority, or one of earlier date—says that the angels came down from heaven and corrupted the daughters of men and mankind also, and that this is the reason God determined to destroy them. “And the Lord said, Myspirit shall not always strive with man, for that is also flesh, and his days shall be one hundred and twenty years.” This seems to prove that the God of Moses was a God of flesh, for he had sons who were flesh, and he says that man is flesh also. From the time of the flood to the days of Abraham men lived to a greater age than his God said they should : therefore either Moses was wrong or his God repented of what he said. But why notice these small blunders when we have proof that the whole account is a humbug ! That there was a local flood there is no doubt ; and that there was a man like Noah who saved his family in a boat with all his live stock, is also a fact, for slabs have lately been excavated from the ruins of one of the ancient cities giving a full account of this flood at the time. These slabs are now in the British Museum in London, and must be noticed in our next chapter.

CHAPTER FIVE.

THE ASSYRIAN ACCOUNT OF THE DELUGE.

(From the Baltimore Sun.)

MESSRS. A. S. ABELL & Co. : It is difficult in the space at my command to give a detailed account of the successful efforts of such enthusiastic scholars as Champollion, Grotefend, Rouge, Sayce, Brugsch and others to extend our knowledge of the language and history of eastern nations—men of supreme Caucasian mind, who, while bowing at the shrines of knowledge in ancient Greece, and holding in reverence the immortal names of Homer, Herodotus and Xenophon, yet crossed the Hellespont into Asia, to the cradle of the human race on the banks of the Euphrates, and from thence to the Nile, thus opening, by their investigations of the hieroglyphs and the cuneiform character, a book of knowledge which had been unread for two thousand years.

The visitor to the British Museum in London, after passing through the Egyptian Court and before he enters the hall where the Elgin marbles are preserved, will find himself in the Assyrian department, and among the bas-reliefs, representing sieges and battle scenes, will find twelve stone tablets carved in the cuneiform or arrow-headed writing of Assyria. The tablets are somewhat broken and defaced, but, through the unwearied labor of Oriental scholars, they have been correctly translated. These twelve tablets were found in Nineveh, and adorned the interior of the palace of King Assurbanipal, who reigned 660 B. C. They record the adventures of King Izdubar, who reigned in Assyria shortly after the flood. The greatest interest centres in the eleventh tablet, since it gives an account of the deluge, in some respects similar to that given in the Book of Genesis, and also states that this account was copied from a

similar but more ancient tablet, which was kept in a city of Assyria called Erech, probably the most ancient city in the world, and from these facts we are compelled to look upon these tablets as among the most ancient records now preserved, having been written 200 years before the birth of Moses.

The eleventh tablet states that King Izdubar meets a sailor named Urbamsi, and they sail in a ship down the river Euphrates in search of Sisit, (the Noah of the Assyrians,) of whom they have heard, "Sisit has escaped the flood and has been declared immortal by the gods." They meet Sisit, but are separated by a stream. At the request of Izdubar Sisit gives him an account of the flood, which the Assyrians have handed down to posterity, and which we may regard as a rich contribution to the literature of the present day. The translation below is a verbatim translation of the conversation between Izdubar and Sisit, in which the latter relates the building of an ark or ship, gives an account of the flood, lasting six days, after which the ark rested upon a mountain. He first sent out a dove, which returned; then a swallow. and finally a raven, which did not return. He then leaves the ark and builds an altar to the gods.

S. B. HOOPMAN.

Translation :

Izdubar after this manner said to Sisit afar off :

"Sisit, the account do thou tell to me, to the midst to make war I come up after thee.

"Say how thou hast done it, and in the circle of gods life thou hast gained."

Sisit after this manner said to Izdubar :

"I will reveal to thee, Izdubar, the concealed story, and the wisdom of the gods I will relate to thee.

"The city Surippak, the city which thou hast established was ancient, and the gods within it. Anu, Bel, Ninip, Lord of Hades, their will revealed in the midst, and spake to me thus :

"Surippakite, son of Ubaratutu, make thou a great ship for thyself.

"I will destroy the sinners and life.

“ ‘Cause to go in the seed of life all of it, to preserve them.

“ ‘The ship which thou shalt make,——cubits shall be the measure of its length, and —— cubits the amount of its breadth and its height. Into the deep launch it.’

“ Into the reckless deep I launched it.

“ Its planks the water within it admitted.

“ I saw breaks and holes.

“ My hands placed three measures of bitumen : I poured over the outside ;

“ Three measures of bitumen I poured over the inside.

“ All I possessed I collected it ; all I possessed I collected of silver.

“ All I possessed I collected of gold ;

“ All I possessed I collected of the seed of life.

“ The whole I caused to go up into the ship ; all my male and female servants.

“ The beasts of the field, the animals of the field, and the sons of the army, all of them I caused to go up.

“ A flood Shamas made, and—

“ He spake saying, ‘ In the night I will cause it to rain from heaven heavily ;

“ ‘ Enter to the midst of the ship, and shut thy door.’

“ A flood he raised and spake, saying in the night, ‘ I will cause it to rain from heaven heavily.’

“ In the day that I celebrated his festival,

“ The day which he had appointed, fear I had.

“ I entered to the midst of the ship, and shut my door ;

“ To guide the ship to Buzursadirabi the pilot.

“ The palace I gave to his hand.

“ The raging of a storm in the morning arose from the horizon of heaven extending and wide.

“ Vul in the midst of it thundered,

“ And Nebo and Saru went in front ;

“ The destroyer Nergal overturned ;

“ Ninip went in front, and cast down ;

“ The spirits carried destruction ;

“ In their glory they swept the earth ;

“ Of Vul the flood reached to heaven ;

- “The bright earth to a waste was turned ;
“The surface of the earth, like it swept ;
“It destroyed all life from the face of the earth.
“The strong tempest over the people reached to heaven.
“Brother saw not his brother ; it did not spare the people.
“In heaven the gods feared the tempest, and sought refuge ;
they ascended to the heaven of Anu. .
“The gods, like dogs with tails hidden, crouched down.
“Spake Ishtar a discourse ;
“Uttered the great goddess her speech :
“‘The world to sin has turned, and then I in the presence
of the gods prophesied evil.
“‘When I prophesied in the presence of the gods evil,
“‘To evil were devoted all my people : and I prophesied
thus :
“‘I have begotten man and let him not like the sons of the
fishes fill the sea.’
“The gods concerning the spirits were weeping with her ;
“The gods in their seats were seated in lamentation ; covered
were their lips for the coming evil.
“Six days and nights passed, the wind, tempest and storm
overwhelmed.
“On the seventh day in its course, was calmed the storm,
and all the tempest which had destroyed like an earthquake,
quieted.
“The sea he caused to dry and wind and tempest ended.
“I was carried through the sea, the doer of evil, and the
whole of mankind who turned to sin, like reeds their corpses
floated.
“I opened the window and the light broke in, over my
refuge.
“I was carried over the shore, at the boundary of the sea.
“For twelve measures it ascended over the land. To the
country of Nizir went the ship.
“The mountain of Nizir stopped the ship, and to pass over
it was not able.
“‘The first day and the second day, the mountain of Nizir
the same.

“The third day and fourth day, the mountain of Nizir the same.

“The fifth and sixth, the mountain of Nizir the same.

“On the seventh day, in the course of it.

“I sent forth a dove, and it left. The dove went and searched and a resting place it did not find, and it returned.

“I sent forth a swallow and it left. The swallow went and searched and a resting place it did not find, and it returned.

“I sent forth a raven, and it left. The raven went, and the corpses on the water it saw, and it did eat, it swam, and wandered away, and did not return.

“I sent the animals forth to the four winds.

“I poured out a libation.

“I built an altar on the peak of the mountain.

“The gods collected at its burning.”

These slabs antedate the writings of Moses two hundred years. Moses learned all about this flood when he was in Midian, and it was part of his plan to embellish it with the presence of his God, so as to give the genealogy of the godly Jew from Adam to the Exodus.

These slabs prove that our God had nothing to do with the flood, and they further prove that all the account up to Exodus is fiction: any one of the present day of ordinary knowledge, knows that it would be impossible to submerge the whole world. They prove also that the flood was local, as this King and his Country were not included, or he would not have been seeking information.

We quote the following:

“In New York Sunday evening Dr. Boynton spoke on ‘The Deluge in the Light of Science.’ He began with a quotation from St. Paul which tells us to believe all things. Dr. Boynton does not believe in this manner. He pins his faith on investigating all things. He classified the deluge with the expedition for the Golden Fleece and other classical legends of ancient history, and treated its traditional place in history as virtually a myth. He conceded that a substratum of truth might have underlain this great legend of the flood, inasmuch as there was undoubtedly an extensive flood in the southern portion of

Babylon. It probably embodied, in the doctor's opinion, a great physical change that came over the globe, and which perhaps was the cause of the migration of the people. Dr. Boynton arrived at these results from examination of the fossil remains and the most recent geological investigations.

"The doctor will hardly succeed, however, in getting people to dismiss for ever Noah's beloved and familiar ark, with all the animals in it, together with all the other cherished paraphernalia of the deluge."

We quote also the following :

"They made one door and one little window in the ark. Noah did not need fresh air. The old man and his menagerie could get along without that. Then he took in 1,500 snakes, about 12,000 or 15,000 mammals and mastodons, polar bears from the Arctics, and ostriches from Patagonia, some 1,100,000 bugs ; all the things that crawl, and a great deal more that must have given old Noah a great deal of trouble. The flood was fifteen cubits above Chimborazo, where the condor sat 29,000 feet towards the skies, with 15,000 feet of solid ice under him. How deep was it ? Only about 25,000 feet deep in portions. How was that for dampness ! If you don't believe it, you'll burn eternally in hell fire."

From the time of Noah, in the history as written by Moses, to the time of Abraham there is a gap of about three hundred years. 'T is strange that Moses could not find some other divine matter to fill in this space ! Yes, there was the tower of Babel, where he says the different languages were made.

We now come to his trump card, the first real circumcised Jew, Abram, who became Abraham by promotion from his God, who stuck a ham to his name, notwithstanding which the Jews do not eat pork. Abraham married his sister, who at the age of ninety years gave birth to Isaac—that is, Moses says so.

Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat the so-called patriarchs. These godly sons were about to kill their brother Joseph, who was the best one of the lot, but changed their minds and sold him into slavery. Judah, the principal one, got his daughter-in-law with child, who was

Pharez, one of the genealogical stream, a bastard begotten of a harlot. Reuben, the oldest one, dishonored his father by cohabiting with his father's concubine, and lost his birth right; four of the others were bastards, and all of the so-called patriarchs are the godly stream from which this godly people sprung. And God said unto Abraham, "I will give unto thee and to thy seed after thee, all the Land of Canaan for an everlasting possession, and I will be their God; for all the land which thou seest, to thee will I give it and to thy seed for ever." Here is another time that their God backs out and does not keep his promise, for they worshipped other gods more than they did this God, and they have not been in possession for the last two thousand years. There are many more passages in which this God promises and swears to do certain things that are never done; they were also to have all the land from the river Euphrates to the land of Egypt, which they did not get until after five hundred years from the time of Moses, and then only for a short time under David.

Abraham is the Hero of Moses' fiction, for he makes him a big Indian who is said to have entertained God under a tree in pic-nic style; he brought water and washed God's feet, and then ordered Sarah to make some sweet cakes; killed a fatted calf, and had a nice time with God and the two angels. After they had eaten their fill, God made a confidant of Abraham, and told him that they were a Committee come down from heaven to find out if all was true that had been reported about Sodom and Gomorrah, and if so they intended to destroy the two cities; and after Abraham had given God the desired information, and walked along with God to show him the way, Abraham caused God to change his mind and say that if there were ten good people in these places they would be spared, but it turned out that Lot and his family were the only good ones.

In this age of intelligence we can safely imagine that our God was never revealed to man personally. Our God never promises, never swears, never changes His mind, never repents of what is done, never blunders, never makes a mistake; our God is truth and love; all the people in the world are His creatures and there is no distinction made of any. All the

account written by Moses up to Exodus is fiction, pure and simple. The account that Moses gives of the Creation is so supremely ridiculous that any ordinary mind can realize the silliness of it. Science tells us that the Planet Jupiter, which we know to have existed for thousands of years, is not sufficiently cooled to be inhabitable, therefore the Earth must have existed for the same period before there were any people upon the face of it. Our God, the Great Creator, does nothing by magic but only by the slow process of Nature's Laws. World making has been going on for millions of years, and is still going on.

God made Nature's Laws, and they are accomplishing His will. It is a known fact that our world is composed of the most minute particles, which are formed in space by the gases that we know to exist there ; these particles in course of time are formed into solid matter, or Rock ; a body of gaseous fire is sent by the power of the Laws of Nature through this field of solid matter, and collects these particles around this ball of fire, and this constitutes the outer crust of an incipient world, just as ours was, and is.

Science tells us that this world revolved around the Sun for thousands of years before there was water or soil suitable for growing herbs, grass or trees, and after that came the human family.

Instead of the Earth being made to appear out of the water, as Moses tells us, the water was an after consideration. Some suppose that the living things were the product from the animalcula in the water ; but that is all a mystery that has not been solved by us weak mortals.

Moses was a great man in his day and generation, but for the present age his writings will not bear criticism. We have many thousands of uninspired writers who can beat him in writing history or fiction, notwithstanding he pretends to have been in close intercourse with God.

The following we quote from Rev. Mr. Schonfarber :

“The Bible gives us the six-day creation story. There be those in our time who try to make these days periods or ages such as was not intended by the scriptural writer. Some of us

are beginning to realize that creation has not yet ceased. Many cling to the impossible and improbable simply because it is found in the supposed word of God.

“But it is not our intention to reflect upon the motives of these early writers, because their thoughts were as real and natural to them as are the conceptions of the most rational scientists.

“Yet, I can but wonder how men in this advanced age can still cling to the mythical stories of the hoary past, simply because they are taught in the Bible, a book we greatly reverence for its lofty and sublime ethical precepts, but whose scientific statements can find scant lodgment in our minds. It is difficult to understand how one can believe in the rib story, the talking serpent, the universal deluge myth; in fact, all the statements in the Bible that run counter to the postulates of reason. This book should be looked upon in the same light as other books. It is nought else but the production of different men at different times. It often reflects the thoughts of primitive men. It is not free from error. The infallibility that some would ascribe to it, can be given to God alone, not to any of His children. The miracles that have been recorded upon its pages, if they were related as having happened in this day and time, would not be believed, because we have now learned that Nature is governed by fixed laws. Was it different years ago? And should we give our minds in slavish obedience to what must be laughed at merely because it has found a place in a book which is supposed to have been written under the special guidance of God?”

The above quotation is part of a sermon preached by a Jewish Rabbi; it helps to prove that the writings of Moses were not inspired. They were nothing more than the writings of any other man, and they were written for the Jews only, for their own personal use as a history. We have taken the liberty of quoting from this sermon as it concurs with many of the theories advanced in these pages. The writings of Moses inculcate the idea that his God did not know or understand what the Jewish character was when they left their bondage, (and no doubt he was right, for, according to his writings, his God

was a very weak God). He thought they would be a good and obedient nation and worship him only. Their God, like Moses, was very vain and ambitious and wanted to be worshipped and honored just the same as Moses did, but they were both wofully disappointed : for when he (his God) got them out of Egypt he found that they were a stiff-necked set of people, and he let his passion get the better of him and wanted to kill them all, and Moses, that great mythical impostor, had to pacify him by showing how ridiculous he would appear to all the heathen, and how they would laugh at him. This representation of Moses seems to have had the desired effect, for he did not mind the Jewish disobedience so much as the idea of being laughed at by the heathen. This God therefore determined to stick to the Jews for better or for worse, and it all turned out for worse. The Jews repudiated him and he lost his personality, for he disappeared from view when the Jews left Mount Sinai, and nothing more is heard of his mightiness until he was resurrected by the Levites in the Land of Canaan for their own personal benefit.

There is a very singular trait in the human character, and that is, people don't mind being humbugged. They seem to prefer a doubtful truth to a real fact: Barnum, the great showman, is authority on this assertion. If Moses had believed in future reward, we could then believe that he was serving God, but he had no such idea, therefore he was only seeking selfish, material advantages, in which he only succeeded to a small degree. But there is one thing he got that he had no idea of, that is, immortality. He is still worshipped by a very large number of the inhabitants of the Earth. His ambition was to become a King, in which he did not succeed, but he became greater than any king that ever lived upon Earth: he made himself Lord Moses, surrounded himself with Princes and Nobles, such as they were, mostly of the tribe of Levi, and he laid a very heavy tax on all the other tribes to support his Court; all the first-born of the people and the animals that were not edible had to be redeemed, and all the firstlings of the edible animals belonged to the priesthood and their attendants. He also levied a heavy tax in gold and silver and

fine stuffs, and he required one-tenth of the accretion of the land. All this is what caused the Jews to rebel against him, and he was deposed from power. He does not tell us all this, but by studying the whole account that he does give us we can very justly come to this conclusion. There is one God whom we know that the Jews always, in all their history, worshipped with the greatest devotion, and that is the mighty dollar, and for anyone to interfere with that god is to interfere with their most sensitive point and nature, and there is where Moses made a most grievous mistake in being a little too previous in all these requirements.

When the Jews left Egypt, Moses tells us that they had very much cattle, flocks and herds. For four million people there must have been at least one million of these. He also tells us the people were fed on manna and quail, but he forgot to tell us what the animals were fed on. And then again, the water question is another serious blunder: for when the people cried for water he smote the Rock of Horeb and says they got a supply. Now, as the Jewish Camp must have covered more than one hundred miles square, just imagine the people of Baltimore running down to Washington with buckets for water for the cattle and family purposes, and you have a picture of that improbable event. In reading all these Munchausen stories, if the people would only stop and think, and study the whole matter, they would see the absurdity of the whole account.

If Moses and the other Jewish writers could have foreseen that their writings would be handed down to so many generations, and also have seen the advance of Science and intelligence, they would have been more particular in their accounts, but they had no such thoughts; they wrote for the time being, not knowing that hundreds of millions of intelligent people would criticise their writings. The most difficult thing to understand in the writings of Moses is why he should have written so many untruthful things. The whole of his narrative is one big Lie. Here is one of them, and we could give fifty more if necessary. He says the children of Israel did eat Manna forty years until they came to a land inhabited, they did eat Manna until they came unto the border of the Land of Canaan. We know this to be an untruth, for, as we have shown before,

when they left Mount Sinai they took a westerly course across the Desert and struck that part of the Land of Canaan that was afterward occupied by the tribe of Judah, and with the exception of having crossed the Desert twice, they were not in the Desert at all. Recent discoveries have demonstrated all this, just as they have in regard to his account of the flood.

If Moses had written for posterity we could better appreciate it, but we know that it was all self with him, and therefore most of the writing that he is credited with must have been written by other persons a long time after the time of Moses. We have heretofore charged Moses and the Jews with having committed a great many outrages during their perigrination around the Desert, and some of our readers will want to know how we know this. Well, we are about to show that they were the most god-forsaken set of wretches that ever existed. In all the history of the world there is nothing to compare with the atrocities committed by this blood-thirsty set of robbers, cut-throats, pirates, freebooters and—O! shade of Webster, give us words that will suit as names for these savages. We have tried in vain to find the word, but there is none to suit the emergency; we will therefore have to satisfy ourselves by giving the narrative and let the readers judge for themselves. We allude to the blood-curdling account they give of their treatment of the Midianites! Had the devils from Hell (if there is such a place) with all their myriads of evil spirits been let loose upon Earth to hold a Carnival of Blood and rapine, they could not have surpassed the blood-curdling outrages that were committed by these Jews on those who were their best friends and a thousand times better people in every respect than the savage, ignorant, idolatrous and thieving Jews. Moses is given the credit of ordering these outrages, but we disbelieve this, for Moses was connected with the Midianites by ties of blood, and was indebted to them for most of his success in all his history. It was they who taught him of a great God, but this knowledge he perverted to his self-aggrandizement. It was they who gave him the facilities for gaining all the information that enabled him to write the Book of Genesis, and also some of Leviticus; it was they who helped him in his need when he was a fugitive from justice; it was they who helped

him to return to Egypt to make himself a Lord and an uncrowned King ; it was they who met him in the wilderness and gave him good advice and assistance there ; they were the only friends that the Jews ever had in all their history, from Exodus to the destruction of Jerusalem by the Romans.

When Jethro, the priest of Midian, heard all that the Lord had done for Moses and the Jews, he took his daughter, the wife of Moses, and her two sons, to the Mount of God, and Moses went out to meet him, and kissed him, and when Moses told his father-in-law all that the Lord had done for them, Jethro rejoiced for all the goodness which the Lord had done for them, and said, " Blessed be the Lord who hath delivered you out of the hand of the Egyptians ; now I know that the Lord is the greatest of all Gods," and he took a burnt offering and sacrificed unto God. Aaron and the Elders came and did eat bread with Jethro before God. When Jethro left the Jewish camp, one of his sons remained to assist them with his experience in traveling in and around the Desert, but he became so disgusted with their conduct that he determined to leave them also, and Moses said unto him, " We are journeying to the place the Lord hath given us, come thou with us and we will do thee good." And Hobab answered and said, " I will not go." And Moses said, " Leave us not I pray thee, for thou wilt be eyes unto us in our journey through the wilderness." And he answered and said, " I will return to my own Land and kindred." And Moses said, " Whatever goodness that the Lord shall do unto us, the same shall we do unto thee." This quotation is given from their Bible to show how well they kept their word. When the Jews left the Mount of God, as Moses calls it, he had lost all power and control of them ; they took him along, not as a leader, but a follower. They crossed in the most direct course to the land afterward occupied by the tribe of Judah, and it may have been their first intention to stay there, but finding that there was so much booty to be had by traveling through, they continued on and also through the Land that was afterward occupied by the tribe of Simeon, to the shore of the Mediterranean Sea. There can be no doubt but that they were murdering and robbing the inhabitants as they went along. And we here call attention

to the fact that Moses tells us, after this, that he was denied the privilege of entering into the Promised Land, by the Lord, and that he was taken up on Mount Pisgah and only allowed to view the Land from a distance ; all of which is rank untruthfulness, as far as the received idea that it was God the Great Creator that he was in communication with. It was his own God that he had established on Mount Sinai, and exhibited to Aaron and the Elders, just as curiosities and monstrosities are shown at the present day in dime museums. We say this now without fear of contradiction, for we know that they were in that land which they called the Promised Land before they crossed over the river Jordan. They left the Mount and disappeared from view for thirty-eight years, all of which time Moses does not give one word of what they were doing or where they were staying : he only says that they were wandering in the wilderness, and this we know to be improbable, impossible and untruthful. Some part of these thirty-eight years they were in that very country that they afterwards occupied and would not allow Moses to re-enter it with them. As we have said before, they turned when they left the Land of Canaan and traveled along the shore of the Mediterranean Sea, all of which was a rich and wealthy country, with some large cities on its sea shore, and they were no doubt robbing and murdering as they went. When they got to what is now the Isthmus of Suez, they turned again towards the Red Sea, and traveled along the shore of the sea for the second time, and continued in that direction until they got to the head of the Gulf of Abaka, and there they encamped, being now in the neighborhood of the Land of Edom. When they left they took a westerly course to Mount Hor, where Aaron died and was buried. They then went through the Land of Edom until they got to the Land of the Amorites and the Midianites, and here they encamped again, and it was here that they committed that most blood-curdling outrage that there is any account of. No doubt they had done the same several times before, while traveling about eighteen hundred miles around the country. But of this they are silent ; and why they give the matter of Baal-peor, as they term it, is hard to understand, for this atrocity stamps them as the most infamous set of savages that we have

any account of in all the world's history. The whole thirty-eight years were spent in a country of fulness and plenty ; and when they got to the country of the Amorites and the Midianites they created the greatest consternation among the people, for they knew of the atrocities that they had been committing, and feared the same fate, for their numbers were irresistible. These people were not idolators as represented by Moses, but worshipped God, for it was they who taught Moses of the existence of a Supreme Being : they not only believed in God, but had a real prophet among them. This fact is vouched for by Moses himself, and there is no voucher for Moses or any other of the Jewish prophets. The King of the Amorites sent for Balaam to curse this horde of savages, knowing that no earthly force that they could command would avail them. On his way to the camp, Balaam was met by an Angel of God and told what to do. When he came in sight of the Jewish encampment and saw their numbers he knew that they were irresistible, and he therefore blessed them, as he had been instructed by God and the Angel. For this good act of kindness toward them he was murdered in cold blood. The Midianites tried to be friendly, showed them every kindness in their power, and made every effort to renew their former friendship for Moses and the Jews, but there were two misfortunes attended them—one was that their women were better looking than the Jews, and the other was that they possessed a great deal of wealth. And, as the Jews were not just then practising the Ten Commandments one of which says “Thou shalt not covet thy neighbor's property,” they therefore determined to do as they had been doing for forty years, that is, kill them all except the virgins, and then—there being no heirs—of course, the good Jews being in possession, would be the owners. But the question was, how to pick a quarrel with them, as they were on such friendly terms ; but “Where there is a will there is always a way,” so the Jews took the following plan to break off their intercourse with the Midianites : the priests commenced by complaining that the women were leading all the innocent men astray and teaching them to worship false gods : this was the truth, for the Midianites worshipped the Great God, and the Jews worshipped the God of Moses and the God of Mammon.

CHAPTER SIX.

THE MASSACRE OF THE MIDIANITES.

THE TENTH Commandment issued by Moses for the guidance of the Jews says, "Thou shalt not covet thy neighbor's house, nor his wife, his man servant, his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's." The Midianites were not only neighbors but relatives of Moses ; their land adjoined what became the Land of Canaan, on the easternmost side, and, notwithstanding it was not part of the Promised Land, they were all butchered in cold blood. Moses tells us that the Lord said, "Avenge the children of Israel of the Midianites in the matter of Baal-peor." Now what was this matter of Baal-peor? Here it is. One of the Jewish Princes (so called by Moses) took a Princess of the Midianites for his wife, she being much more desirable than any of the Jewish Princesses, (save the mark). He brought her to his tent, and just about this time the innocent Jews were all shedding tears at their tent doors for the sin of their fellow saints, and they felt so outraged at the sight of this gross sin that they hid their faces for shame ; and one of the high officials of the Levites followed the two to their tent, and, running a spear through them both, pinned them to the earth ! For this brave act he was highly applauded by Moses and the Lord. Moses, it is said, then ordered Joshua to select one thousand cut-throats from each tribe, making twelve thousand butchers, Even the tribe of Levi who were holy unto the Lord, furnished their quota in this hellish outrage. They then went among the Midianites and butchered one hundred and seventy thousand of them, reserving the virgins. They also spared all the good looking females, as there was only thirty-two thousand virgins. But when they returned to camp with their spoils, Moses was

again angry with them that they had spared any of these females, and he therefore ordered them to be killed. Some of these women brought their children along, and this is the order that Moses gave—"Now, therefore, kill every male among the little ones."

When the division of the spoils took place there were *seventy-two virgins* set aside as the portion of the *Lord*. Can any one read this portion of the Jewish history without feeling the utmost disgust and contempt for such an order as coming from the Great Creator? Our readers are asked to examine this passage of the Jew's Bible, and satisfy themselves as to the correctness of it: it will be found in the thirty-first chapter of Numbers, and they will find that it is not only not exaggerated but justice has not been done it. The spoils that they got by this butchery consisted of six hundred and seventy-five thousand sheep, seventy-two thousand beeves, sixty thousand asses, thirty-two thousand virgins; also every man had jewels of gold, chains, bracelets, rings, ear-rings, and tablets and fine stuffs. What we want to call particular attention to, in corroboration of our assertion that they were butchers and cut-throats, is, that when they returned to camp not one man was missing: showing conclusively that there was no fighting, but simply a butchery. And this was the matter of Baal-peor, all brought about by a Jew taking a wife from the Midianites, who was a thousand times better than himself or any other Jew.

Here is another one of the lies written by Moses. The twelfth chapter of Genesis, third verse, says, "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." The priest of Midian not only blessed them, but was their very best friend. The prophet Balaam also blessed them and in return they got a Jewish blessing that they had been dispensing for forty years and have been dispensing from that time to this; and so far from being a blessing to the other nations of the earth, they have always been, and are yet, a nuisance to every nation that they intrude upon.

Any persons who can think that these wretches were favored by God, the Great Creator, or that He had anything to do with

them, have no christian feeling or christian principles, for they must entertain a very poor opinion of their heavenly Father ; as we also know that the blessings of God, like the dews from above, fall alike on all of his creatures, both Jew and Gentile.

Moses was not only a sinner himself, but was conceived in sin, for his father married his own aunt : she was, therefore, not only Moses' mother, but his grand aunt also. Moses ordered the Jews to make a mercy seat with two cherubims of pure gold, one looking toward the other. What was the use of a mercy seat to them when they were never known to show any mercy to any during their whole history ? Very particular attention is called to the following passage in the Laws of Moses. The twenty-fourth chapter of Deuteronomy, 16th verse, says, "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers : every man shall be put to death for his own sin."

The Book of Joshua, seventh chapter, verses 20th, 21st, 24th and 25th, says, "And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done. When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them, and behold, they are hid in the Earth in the midst of my tent, and the silver under it.

"And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had : and they brought them unto the valley of Achor. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones."

Achan's sin did not consist in taking these articles, but in not delivering them to the Priests ; he was the only sinner, but all of his family were put to a cruel death for his sin.

When the Jews became settled in the Land of Canaan they became very unruly to the priests, for they saw that it was much cheaper to worship a god of stone and metal than it was

to support the God of the Levites ; they therefore went after false gods, as Moses called them, but they were the gods that they were always accustomed to worship and it came natural to them.

As an evidence of the brutality and barbarism of the Jews, they had only been in the Land of Canaan a short time when they commenced fighting among themselves, and the tribe of Benjamin was almost annihilated : they killed all the tribe except six hundred men, not sparing the women and children, the aged or infirm, and they after this had to steal from among strangers women for this remnant as wives, as they had sworn not to give them any of their females.

Another evidence of their brutality is given in Judges, the eighteenth chapter, 7th verse. “Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure ; and there was no magistrate in the land, that might put them to shame in any thing ; and they were far from the Zidonians, and had no business with any man.” They came to Laish unto a people that were quiet and secure, and they smote them with the edge of the sword and burnt the city with fire, and there was no deliverer. Here was a people who were living in peace and contentment, with no thought of danger, who were set upon by these six hundred robbers and pirates and all murdered in cold blood ; and, as Moses says in Deuteronomy, sixth chapter and 11th verse, they got “Houses full of all good things, which thou filledst not, and wells digged which thou diggedst not, vineyards and olive-trees, which thou plantedst not ; when thou shalt have eaten and be full.” Here was a people called heathens who were a thousand times better than these cut-throats and robbers who claimed to be the people of God, murdered in cold blood for their possessions !

We will now give some more quotations from the Jewish Books to show their inconsistency and ungodly spirit. Deuteronomy, seventh chapter, 2nd verse, says, “And when the Lord thy God shall deliver them before thee, thou shalt smite them and utterly destroy them, thou shalt make no covenant with them, nor shew mercy unto them.” Chapter fourth,

verse 31st, says, “ (For the Lord thy God is a merciful God ;) He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which He swore unto them.” Chapter thirteenth, verses 6th, 7th, 8th and 9th, say, “ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, ‘ Let us go and serve other gods,’ which thou hast not known, thou, nor thy fathers ; Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth ; Thou shalt not consent unto him, nor hearken unto him ; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him : But thou shalt surely kill him ; thy hand shall be first upon him to put him to death, and afterwards the hand of all the people.” This Law was made in the interest of the tribe of Levi and to support the Priesthood, for if the people worshipped other gods they would stop paying the very burdensome taxes that were levied upon them, and this would interfere with the Priests’ bread and meat.

The tribe of Levi were mostly responsible for the trouble that befel the Jews : they would allow them to be defeated by their enemies in battle, when they could have prevented it by prudence on their part, just to say that it was the Lord who punished them for not paying their taxes : for most of the chief officers belonged to that tribe, and they could by their influence cause the above result, and this is what caused the final disruption of the ten tribes from the tribe of Judah who were ruled by the Priests and Levites.

Moses tells us in his writings all about the creation of the world ; he tells us what God did, and what God said, and also the very thoughts of the Creator. Now, had he represented himself as one of the sons of God come down upon the Earth to redeem and liberate the Jews from their servitude, there would have been some show or probability of his possessing all this knowledge in regard to Divine matters, but he had not acquired the more modern ideas, and therefore his whole project fell through, or failed, from his not claiming enough. Instead of claiming Divinity, he tells all about his ancestry,

beginning with Adam, down to his own father who married his aunt, which is a forbidden degree according to Moses' own Laws. The whole of the genealogy from commencement to end is a dirty, disreputable stream.

One of the Commandments said to have been written by the finger of God, says, "Thou shalt not commit adultery." Just as well tell the Jews, Thou shalt not eat: for they lived more like animals than human beings. Another injunction, "Thou shalt not steal." Why, they were natural born thieves and were stealing all the time, and their whole dependence was in stealing. The next injunction, "Thou shalt not bear false witness." There is no wonder that Moses could not impress his laws on the Jews: for, to make laws effective, the maker of them should set the example by respecting them and also by practising them. Now, in violation of this last injunction, Moses was the most conspicuous, for he was a falsifier from the commencement to the end. We could produce hundreds of his falsehoods if necessary; but there is one we will call attention to. Moses lied when he said he had personal communication with God the Great Creator: the Supreme Being had nothing whatever to do with Moses or his Laws—the Jews treated them with the utmost contempt.

CHAPTER SEVEN.

THE SABBATH.

THE JEWS knew nothing of the Sabbath day until they were instructed by Moses, nor is there a particle of evidence that any one else knew or ever heard of it until the exodus of the Jews from Egypt.

We quote as follows from Rev. Mr. Schonfarber :

“The creation has not yet ceased, and God never rests : therefore, I cannot believe that He ever issued the command that man must rest on the seventh day. To me the idea is childish. It is the Santa Claus story repeating itself. God never revealed himself to man in these words. In fact, I do not believe He ever spoke to man as I am now speaking to you, and, furthermore, I doubt whether those who place such great importance in the seventh day as the day of rest, believe that the Eternal Father ever addressed any of His children by word of mouth. Such truths have been uttered not only by men of Biblical times, but by men of our own day, and the latter are as much inspired as the former.

“That man must rest one day in seven is a human necessity. That he should set apart one day out of seven whereon to think of higher and loftier things than the everyday affairs of life, this we believe as firmly as does the veriest dogmatist or orthodox believer of to-day. To us the important thing is what we put into the day. A Sunday that leads us out into noble and godlike acts comes nearer to our heart than a Saturday that draws us to mean, low and sordid deeds. A Sunday that we can give wholly to a contemplation of lofty and spiritual matters is as good to us as a Saturday on which we are engaged in mercantile pursuits, where all questions touching God are conspicuously absent.

“We should not fear to cull out the miraculous that appears in the olden book, and walk along the paths that nature has made. She tells us there can be no infringement on her territory ; that God is in her and working through her. When once nature ceases to act in accordance with the eternal laws mapped out for her in the beginning, death and destruction must follow. She is infallible—not the Bible. With her a miracle is impossible, law and order being the ever-recurring melody of her rhythmic motion. With fearless intrepidity, then, and not with trembling submissiveness, should we approach the child beliefs of the past, as laid down in the good Book, and when it tells us that our Father, after creating the world in six days, rested on the seventh, and, therefore, man should also rest on that day, let us fearlessly express the conviction that fills our minds.”

We have here given a quotation from a sermon by the Rev. Mr. Schonfarber, a Jewish Rabbi. Coming from such a source we think it is almost conclusive evidence that we are right, not only in this particular, but in most of the others. If the Sabbath was instituted by God, as Moses tells us, why was it not observed by all the other Nations who knew of the existence of the Almighty Being?

The Egyptians were a thousand times more advanced in knowledge than the Jews were, and believed in God, and yet they knew nothing of a Sabbath. The Canaanites, the Midianites and the Amorites, all believed the same, yet there is no evidence that they knew anything of the institution of the Sabbath by the Great Creator. It is not the Sabbath that we object to, but the claim put forth by the egotistical Jews, who say that it was instituted for them alone ; there is no doubt that it was invented by Moses to subserve the interests of the Priests and Levites, and them only.

Moses was an Egyptian by birth and only a Jew by descent ; in principle, education and religion, he was strictly an Egyptian ; he was only a Jew in ambition.

We have heretofore accepted the theory, from reading the Jewish Bible, that the institution of circumcision was peculiar only to the Jews : but there is evidence now that this ceremony

was practised by the Egyptians before it was by the Jews. If this is so, of which there appears to be no doubt, then the whole of the writings of Moses, previous to Exodus, are rank fiction, pure and simple.

Our teachers and the Commentators on the Bible do not always show honesty of purpose in their explanations, when they get puzzled over some of those passages in the Bible that are beyond their ken : they say they are allegorical or traditional, and sometimes they construe them into poems, or anything else to hide their own ignorance of the meaning. All this is very confusing to ordinary readers, but in the near future they will realize that the present generation is rising above such subterfuge. As a history the Jewish Bible is very acceptable, but as Divinity it is trash.

Josephus, who, besides being a celebrated Jewish writer, was a Priest of the tribe of Levi, translated the Jewish writings for the Romans in the first century of the Christian Era. The same task was performed by the Seventy Jewish Scribes for the Greeks, three hundred years before. Josephus was taken to Rome for this especial purpose, though had it not been for his eminent learning he would have been a prisoner as many of his people were.

In writing his book for the Romans (which is still a standard work) he frequently has to apologize and sometimes explain the blunders and mistakes made by Moses : whether he drew upon his imagination, or had access to some information which we do not possess, is a mystery, for he tells us many things that do not appear in our Bible. Moses says the Jews were in Egypt four hundred and thirty years, Josephus says two hundred and fifteen years. Be that as it may, one thing is certain, they were there long enough to lose all their identity, and they had no knowledge whatever as to their ancestors or where they originally came from. There is no doubt whatever but that they were taken to Egypt at different times either as captives or slaves, just as the negro was brought to this country. According to the account, the Jews were in Egypt about the same period of time that the negroes have now been in this country. They only numbered about four millions, while our negroes

number eight millions. But ours were being brought here during this whole period of time. Perhaps in the future some Moses will make his appearance among our people of African descent and tell them all about their ancestors, and give them the assurance that God is with them, and will lead them to a land in Africa that is flowing with milk, honey and cotton, and then we will certainly have a millennium in these United States of America, by the removal of this incubus. Then, if some real Jew Moses would only spring up and induce all the Jews in this country to emigrate to that Holy Land that formerly flowed with milk and honey, what a real God's blessing it would be to us all—but we should certainly feel sorry for their neighbors.

In an article in the Westminster Review, the Rev. Walter Lloyd discredits the claim of the "inspired" writers of the Old Testament. "They were long credited with clairvoyance," he says, or, "with the power to have seen things which had happened before the advent of the human race upon the earth, or which had occurred in the unrecorded history of early man, or which were to occur in the future. But this is just the claim that criticism has demolished. They had no such exceptional knowledge, and where they pretended to have it their cosmogony and their history are almost invariably wrong. The application of our principle to the literature of the Old Testament would leave very little of it with a claim to inspiration. The whole of the historical and legislative portions might be dismissed *en bloc*, and only portions of the remainder, which contain elevated moral and religious ideas of undoubted service to mankind, could be classed as inspired." Then we are told that religious teachers who are wise "will cease to stake their position and influence upon unhistoric narratives, primitive religious institutions, childish conceptions of the universe formed by unscientific minds, and will care only to preserve and use such moral and religious truths as will contribute to the moral and religious advancement of mankind, and in pursuing this course they will not care what 'sacred' literature they may reject as worthless, or what 'profane' literature they may recognize as inspired."

We have given our opinion very freely in regard to the Jews, we will now give the opinion of their God, and see how the two agree. Thirty-second chapter of Exodus, 9th and 10th verses say, "And the Lord said unto Moses, I have seen this people, and behold, it is a stiff-necked people: Now therefore let me alone that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." Moses does not tell us how many wives and children he had at this time, and, being a feeble old man, it was rather late in life for him to commence to manufacture a new nation; beside, God had sworn repeatedly to bring the Jews to a land flowing with milk and honey; it would not do for his God to forswear himself, therefore, Moses fell down on his knees and begged the Lord not to do so foolish a thing, for the heathen would hear of it and they would laugh at him. His God saw the force of the words of Moses and repented of the evil he thought to do unto his people: as it often happens in this world, the Prime Minister has more sense than the King, so it was in this instance. Moses was great in one thing, and that was self-esteem. In the thirty-third chapter of Exodus, 20th verse, the Lord said, "Thou canst not see my face: for there shall no man see me, and live." Now, in several other parts of his writings, Moses says he spoke face to face with his God, as one man speaks to another. He also tells us that Abraham entertained God under a tree and they ate together, and God told Abraham they were going to Sodom and Gomorrah to find out if all was true that was said about them.

Moses also tells us that the Lord had a fight with Jacob and he got worsted, but Jacob was good enough to let up on the Lord on condition of getting a blessing. Moses also had a fight with the Lord and got the best of it but got no blessing. The tenth chapter of Numbers, 35th and 36th verses say, "And it came to pass, when the ark set forward; that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel." Here Moses acts the Prime Minister again and orders the Lord what to do. The twelfth chapter of Numbers, 1st verse, says that

Aaron and Miriam spoke against Moses because he had married an Ethiopian woman ; Miriam was an old woman of ninety years of age, and she did not like the idea of having a negro sister-in-law. Josephus tells of another negro wife Moses got in Ethiopia.

The whole of the writings of Moses are an inexplicable lot of verbiage, garbage and repetition ; the part that is not at all interesting is repeated over and over again, and that part of the history that would be interesting he tells very little about : for instance, his own history and that of his family he touches very lightly—he tells all about Aaron and his children, but of his own descendants he tells nothing. Of the forty years in the wilderness he only gives about two years of its history. Moses says in the second chapter of Deuteronomy, 14th verse, “ And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord sware unto them.” This is all he tells of all this time : they must have been doing something that he was ashamed of telling—he therefore was silent.

The Jews in their perigrination of thirty-eight years traveled about eighteen hundred miles, or about fifty miles each year, which was only about five day's journey in each year ; and the question now arises, What were they doing in all the other three hundred and sixty days ? With all this leisure, Moses says that they had not time to circumcise the children—that task was left for Joshua to perform. He also says that they were traveling all this time ; this we know to be untrue, in the sense in which he wishes to convey the information, for we have his route laid down on a map, and we know that they must have encamped in a good country and raised crops for the people and food for the cattle. The account about manna and quail is all a humbug : for we know the people could not exist on it and the cattle could not eat it. Therefore, the bulk of the people were encamped, and marauding parties were sent out to murder and plunder all the inhabitants within their reach—doing just exactly as they did to the Midianites. And yet, with all these three hundred and sixty days of leisure,

Moses has the hardihood to say that they had no time by the way to circumcise the children. He has told us that his wife performed this operation for her sons, and if she did that, why could not the women in the Jewish camp do the same? The fact is that circumcision was unknown until it was introduced by Moses, for he wanted to make them a peculiar people, and he did this, for all time to come, more effectually than by any other ceremony that was ever introduced upon the whole earth from that time to the present.

Moses was an arch-impostor and a first-class magician ; he had studied all the arts and sciences that Egypt was so famed for at that period of the world's history ; he was a man well fitted for the task that he undertook, but he labored under these disadvantages :—he was too far advanced in years, and he was also a stranger to the people ; for, notwithstanding the fact that he was a Jew, he had never lived among them or consorted with them. When he returned to Egypt it was more through the influence of his brother Aaron and his sister Miriam that his services were accepted : for it seems that at that time the Jews were only waiting for a leader to lead them out of Egypt.

CHAPTER EIGHT.

MISTAKES OF MOSES.

MOSES was a great man but not a good one ; there is not a particle of evidence to show any disinterested kindness on his part in all his writings. Had he been only passably good, he would have given more of his personal history. He tells all about Aaron's children, but nothing of his own. All that he tells of himself, is, first a baby and, forty years after, a murderer ; then a bully in the Land of Midian ; and again, forty years after, he steals his father-in-law's flocks and goes to Mount Sinai, but, finding that flocks and herds could be had when wanted, he sent the Priest's flocks and herds back to him, and got his wife and two sons and started on his expedition to Egypt. He was a feeble old man of eighty years when he took charge of the Jews, and his age was greatly to his disadvantage.

A great mistake he made was to encourage the Jews to rob the Egyptians before they left that country : this act encouraged their desire to acquire more wealth in the same manner. It was not the intention of Moses to make a set of marauders of the Jews, which they became, but to lead them directly to the Land that he had in view for them, and there dispossess the inhabitants and settle down as their King ; but, as Burns says, " The best laid plans of mice and men aft gang a glee," and so it was with him, for being too old to command the Jews in battle, they appointed Joshua to that position ; and he, being a young man, and " to the manor born," that is, one of them, supplanted Moses and became the Commander-in-chief, and Moses had to submit, and instead of leading them around the Desert he was dragged with them. Any one can see this by reading the latter part of the Book of Deuteronomy. The

religion that Moses introduced among the Jews was a cold ceremonial, imposed more to collect a heavy tax than anything else, to support the tribe of Levi, who were his main dependants ; but some of these also turned against him, as the revolt of Korah and his followers proves.

It will be noticed that, in speaking of God, Moses says "Him," as though he were speaking of an ordinary person : there were no "Misters" in those days, or perhaps that prefix would have been used.

The Jews of the Mosaic period had no moral ideas ; they had never been taught any ; and Moses inculcated only a selfish doctrine : he told the Jews to not go whoring after strange women, for he was afraid of their influence—but they could have as many of their own, and the virgins, as they could get. He would encourage them to kill whole communities and to spare the virgins : these could be incorporated into their tribes while they were young and so become Jewesses.

Read all through the history of the Jews and there cannot be found a generous act of disinterested kindness performed by them ; on the other hand whenever any people tried to show them any kindness they always returned it by some act of atrocity. God Almighty had nothing more to do with the exodus of the Jews than as much as was evidenced in the case of the pilgrim fathers when they landed on the inhospitable shores of New England, and the latter were God fearing men—the former feared neither God nor devil. The pilgrims came to make a home through toil and tribulation, the Jews, to murder and rob an inoffensive set of people.

Ancient history is so vague, and there is so little of it, that the misfortune is, we have in a great measure to depend upon the Jewish Book for the information that we have—such as it is.

All history derived from this book that has reason to sustain it we are willing to accept, but when we see glaring inconsistencies and palpable untruth, and the endeavor to hide these defects by giving them the Divine protection, we have to rebel and protest against them.

The Jewish history, for its own selfish purposes, belittles

the Almighty ; it represents the Deity as not much more than a mortal man. If a million of the best men that ever lived could be concentrated into one man, there would still be more difference between that man and the Great God than there is between man and the smallest insect that crawls on the face of the Earth. The brain of man is not capable of conceiving the magnitude of God, the Great Creator. Our world in God's hand would only be equal to an apple in our own hand. That God came on earth, as represented by Moses, is a gross absurdity and unworthy of our respect. All the evidence that the world has ever been able to produce does not give a scintilla of an idea as to what God is, or where God is ; all we can know is that we are enjoying his bounty and we must be satisfied.

After the Jews had cleaned out the Midianites, they marched to the place where they finally crossed over Jordan, but they were not ready for the Land that Moses had pointed out to them. Notwithstanding that they must have been loaded down with plunder secured by shedding rivers of blood, they, like *Oliver Twist*, were crying for more ; and, instead of crossing, as no doubt Moses wanted them to do, they left Moses on Mount Pisgah a prisoner, and they kept on up the country to clean out the Amorites and all the other nations in the neighborhood, and when they had got all they could get they turned back again under the command of Joshua, to the crossing-place, and there they encamped again to rest from their labor of blood ; they there consented to leave the women and children, and all the cattle of two of the tribes of the Jews, on that side of Jordan to help the rest. How completely they must have destroyed all the inhabitants, that they could trust all that was near and dear to a Jew without any protection ! At this time it was that Moses died on Mount Pisgah ; and whether they killed him, or he committed suicide, or died of old age or a broken heart, is not stated : they only say he "died," and they left him there like a dead dog—another one of these Jewish returns for kind favors bestowed by an ungrateful people. They now crossed over Jordan, killing all the inhabitants ; and as they had a large stock of virgins on hand they

killed the virgins also. Another inconsistency in the writings of Moses is found in Exodus, twenty-third chapter, verses 29th and 30th. The Lord said, "I will not drive them out from before thee in one year ; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land." Now, there are very few people who take the trouble to examine how much truth there is in just such passages as this. The whole of the land that was finally occupied by the Jews, from the Great Sea to the Dead Sea, was only about one hundred and seventy miles long, and about seventy miles wide, not large enough to accommodate four or five millions of people. Then again : "I will send hornets before thee, which shall drive out the inhabitants." We are not told of any being driven out—they were butchered. Any one who can think that our God would sanction an atrocious act of this kind, has a very poor opinion of our Heavenly Creator. There were a great many blood-curdling atrocities committed by these ungodly savages that have not been recorded, and the great wonder is that what information we have was ever written or handed down to us. We think these facts go to prove that these writings were intended as Jewish history solely, and not for any other people to read : if this is so, it would go further to prove that there is no divinity in them. In fact, we know assuredly that our God had no more to do for, or with, the Jews, than with any others of His creatures ; and any one who would dare to stigmatize his Great Creator with being such a monster of cruelty as represented by the Jewish writers, is no better than these savage brutes were. We also are assured that we know for a certainty that the blessing from our God comes to all alike ; and we are also punished in this world for our misdeeds, and no one can point out any people who ever existed on the face of the earth that were more severely punished than the Jews were in their after history.

All is vanity in this world, saith Solomon, the preacher ; he should also have added the word absurdity. We have tried to show many of the absurdities in the Jewish history, and we will now recapitulate some of them, to refresh the reader's mind.

In the first place the idea of the world being created by magic, with all the trees growing before the sun was made ; the idea of God being a man of flesh with a great many wives ; the idea of the making of Adam and Eve after the world was populated by the sons of God, and then the absurd idea of the sons of God corrupting the daughters of the descendants of Adam ; the idea of the whole world being submerged by a flood ; the idea of this God of the Hebrews calling on that mythical character, Abraham, for information respecting Sodom and Gomorrah, and then having his feet washed and taking a meal under a tree (all very proper if he was a man of flesh like his entertainer) ; the idea of Jacob and all his family going into and remaining in slavery notwithstanding they had the protection of Joseph who was next to Pharaoh in power ; the idea of the descendants of Abraham only increasing to seventy-five souls in two hundred and fifteen years, and then increasing to four millions in the next two hundred and fifteen years, notwithstanding a great many of the male infants were killed by the order of Pharaoh ; the idea of Moses killing all the horses in the whole land of Egypt four distinct times ; the very absurd idea of four million people with very much cattle and all their belongings crossing over the Red Sea in one night ; and the idea of this God making so many mistakes in selecting these people for his pet lambs and then threatening to destroy them all, but when told by Moses the heathen would laugh at him, repenting of what he was about to do ! These are only a few of the absurdities : the greatest absurdity of all is in regard to the Rock of Horeb. The manna and quail business is hard to believe, but when they tell us that one spring had to supply the whole Hebrew camp, we say most emphatically it is a gross untruth. Let us go into a calculation to prove this. In the first place, according to the number that was given by Moses of the Hebrews that left Egypt, it was six hundred thousand men, between the ages of twenty and fifty years : these would represent a population of about four million souls, and he also says that they had very much cattle. If these figures are correct, the number in the Hebrew camp was about equal to the inhabitants, at the present time, of four of our States, viz., Virginia,

West Virginia, Maryland and Delaware. Now, reader, how many springs does it take to supply these four States? You would not like to say—by way of a guess—fifty thousand, would you! Well, that would not be a great way from the number; but the Hebrew encampment, we suppose, was more compact than are the inhabitants of these four States. It would take at least twelve thousand springs to supply all these people, with their cattle. Now, let us go into another calculation to prove our assertion. One square mile would not more than accommodate thirty-two families of ten souls each; and one spring to each square mile for three hundred and twenty souls and all their cattle is not more than enough. If the Hebrews were as numerous as they are represented to have been, they would cover about twelve thousand square miles, and therefore they would require twelve thousand springs. In this connection let us say a word about the size of the Land of Canaan. It was about the same size as the Jewish encampment as described; and, admitting that all the land could be utilized, there was not more than twenty acres to each family of eight persons. Notwithstanding the God of Moses said, “I will not drive them out in one year, lest the wild beast multiply against you,” this God was not a very good arithmetician, but perhaps the charge may be turned against the writer.

“Artificial protection of any kind is out of date,” said Prof. Max Mueller, in his opening lecture of the Gifford course in Bute Hall of Glasgow University, quite recently. After dwelling upon the difficulty of lecturing on religion without giving offense, and the general discouragement of free examination of religious dogmas, engrafted on our intellect in its tenderest stage, the eloquent scholar, among other true observations, made the following: “There are persons of very sound judgment who, though they fully approve of a comparative treatment of religions and of the freest criticism of our own religion, still insist that it is wise to keep such studies for the few. They expressed the opinion years ago that such things ought to be written in Latin. It seems to me perfectly useless to discuss such proposals now. We must learn to accept the times and make the best of them.

“However excellent the motives of some faint-hearted theologians might be,” said the professor—as he had known them among the leading men of the day—“not only were the remedies proposed impossible, but it is easy to see that they would prove much more dangerous than the diseases which they were meant to cure. . . .

“To encourage people, and particularly theologians, not to speak the truth openly, though they know it, must be fatal to every religion. Who could draw the line between the truth that may and the truth that may not be communicated? I have known theologians occupying now the highest position in the church who frankly admitted among their own intimate friends that physical miracles were once for all impossible. But they did not consider it right to say so from the pulpit, though to many of their hearers such a proposition would probably have been far more helpful than many an apologetic sermon. Unfortunately there exists at present a very widespread impression that preachers do not preach all they know; that they will not help others to face the abyss which all have to face, and that they will not open the shutters to let in the light of the sun and the fresh air of the morning, which all are meant to breathe, but they will keep the truth to themselves. I will not say, from any selfish motives, but from fear that it might do more harm than good to others. To all this, I know but one reply. Can there be anything higher and better than truth? Is any kind of religion possible without an unquestioning trust in truth? Surely he who cannot trust in truth cannot trust in anything, and his religion is vain indeed.”

I could not have believed it possible that, in undertaking this work, I should have exposed myself to attacks from theologians who profess Christianity and call themselves Christians and who yet maintain that worst of all heresies that, during all the centuries that have elapsed and in all the countries of the world God has left Himself without a witness and has revealed Himself to one race only—the Jews of Palestine.

Researches in Egypt reinforce those made in India. It is certain that the higher class of Egyptians during the captivity of the Hebrews in that country were Monotheists, and that the

numerous images and objects of art placed in the temples and worshipped by the lower classes were really intended to represent or call to mind certain attributes of God—that is, to assist in the worship of the one true God.

Moses had received a royal education and moved among the highest classes in Egypt. He certainly knew of this feature of the religion of Egypt, and this was long before any revelation had been made from on high—long before the tablets of stone had been brought down from the mountain amid the volcanic fires of Sinai.

Professor Mueller has given us many evidences that he takes a common sense view of Divine matters ; it is to be hoped that he will continue and not be quite so conservative in future, for he knows more than he thinks it prudent to say all at once upon this subject ; but the truth is mighty and will eventually prevail. He gives us the important fact that Moses, as we have shown, certainly did occupy a very high position in Egypt, previous to his becoming a fugitive from justice ; this information he no doubt gets from the writings of Josephus, for it is not found in our Bible.

If the Egyptians were, as the Professor says, Monotheists, or believers in the one God, it would tend to prove that the Jewish slaves were rank idolators, and Moses only copying the Egyptians and the Midianites. And we ask, Is it possible for any one of ordinary intelligence who reads the evidence that is daily being brought to light—and which a few years ago would have been scornfully rejected by the men who now bring it forward—is it possible, we repeat, for anyone to think for a moment that there is any Divinity about the writings of Moses, or that our God, our Great Creator and Benefactor, had anything whatever to do with this ungodly set of brutes called the Children of Israel !

CHAPTER NINE.

GODLY HEATHEN AND UNGODLY JEW.

WE HERE give the prayer that the Jews were in the habit of offering (to *their* God), to show the egotism of these people who prayed for themselves only, not caring for the rest of mankind.

The three prayers recited by the pious Jews every morning from their Prayer Book :

1st. Be blessed O Lord, that thou didst not make me a heathen.

2nd. Be blessed O Lord, that thou didst not make me a slave.

3rd. Be blessed O Lord, that thou didst not make me a woman.

In the first place there are no heathen that they give any account of who were not a thousand times better than they.

The prayer and the sentiment of the Priest of Melchizedek is far superior to anything that the Jews can point to of their own ; and then there is the conversation supposed to have been held by Abimelech the King of Gerar, in a dream, with the God of the Jews, in the twentieth chapter of Genesis—there is nothing Jewish that is equal to it for honesty of purpose and true piety ; and then again there is Esau, the brother of Jacob, who was also a heathen and who had been greatly wronged by Jacob, who expected to be punished for these wrongs, but, instead of this, he was received by his brother with kindness and protection. Where can the Jews point to a record of similar conduct on their part ? And then, again, when Joseph presented his brothers to Pharaoh, King of Egypt, they were received kindly and the whole family was sent for that they might be protected from the famine, and they were all treated generously and

kindly. Where can the Jews point to a case in all their history in which they acted in the same spirit? And then, again, there was Balaam, the prophet, whom they call a heathen, but who is the only prophet who has a voucher as such—for Moses vouches for him—and there is no voucher for Moses or any other Jew prophet but their own history. Balaam treated the Jewish horde of savages with the utmost kindness, and, in return, he was butchered in cold blood.

And then again there was the Priest of Midian and his people who received the Jews with the greatest hospitality, and, in return, they received a Jewish blessing by all being butchered, men, women and children, for no cause whatever—but all these were called heathens by the Jews. There is not the remotest doubt but that all the nations of the world, of the present and former ages, most devoutly thank the great Almighty Creator that they were not born Jews: for, of all nations and people, there is none so despised and so ostracized as the Jews.

In the second prayer they thank the Lord they were not born slaves. Why, they sprung from a race of slaves, and are still slaves to their egotistical feelings, sentiments and dealings.

In the third prayer they thank the Lord that they were not born women. This is not very complimentary to their mothers and sisters. They virtually tell them that they are inferior beings and not entitled to honor and respect, but only play-things to cater to their lust.

Now that we have gotten through with these prayers, we will turn to their Bible and take a leaf from that to show how they compare with the heathen there. We have repeatedly advanced the fact that the people whom the Jews called heathen were a far better people than the Jews according to their own history that they themselves give us. To show this fact in the most conclusive manner, we give two quotations from two of these Jewish Books. The first extract is from the Book of Jonah, chapter third. “And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

“So Jonah arose, and went unto Nineveh, according to the word of the Lord, and he cried, and said, Yet forty days, and

Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

“For word came unto the king of Ninevah, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes.

“And he caused it to be proclaimed and published through Nineveh, saying, Let neither man nor beast, taste any thing ; let them not feed nor drink water ; But let man and beast be covered with sackcloth, and cry mightily unto God : yea, let them turn every one from his evil way.”

This is what the heathen did. We now change the picture and show what the god-forsaken Jews did, who call themselves the people of God, and return thanks for not having been born heathens ; and we wish the reader to notice that the event we are going to relate about the ungodly Jews happened at the very same period of time that Jonah preached to the Ninevites by the command of God—the God of the Jews. This account is taken from the second Chronicles, twenty-fourth chapter, 18th to 22nd verses. “And they left the house of the Lord God of their fathers, and served groves and idols : yet he sent prophets to them, to bring them again unto the Lord ; and they testified against them : but they would not give ear. And the spirit of God came upon Zechariah the son of Jehoida the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper ? because ye have forsaken the Lord, he hath also forsaken you. And they conspired against him, [Zechariah] and stoned him with stones at the commandment of the king, in the court of the Lord, and slew him. And when he died, he said, The Lord look upon it, and require it.”

Now, reader, we have given you the two pictures, one of the godly heathen and the other of the ungodly Jew ; the heathen believed in God and repented and were saved ; the ungodly Jews were stubborn and unbelievers and consequently, a short time after, were damned and scattered to the four corners of the earth (as Moses puts it). The great misfortune is that people, heretofore, in reading these accounts, did not try to

understand them ; they left it all to their teachers, and they do not want the people to understand these so-called Divine writings, as they are afraid of losing their influence over them and thereby of jeopardizing their own material interests.

We here add another gem of religious literature from the pen of Professor Max Mueller, consisting of stronger evidence than any heretofore given to show the difference between the godly heathen and the ungodly Jew. The so-called heathens in offering their prayers were not so selfish as the ungodly Jews : their prayers were more universal. These prayers also serve to show that most of the people of the East were God fearing and God worshipping people under a different name for the Great Almighty being. Compare these prayers with the prayers of the Jews and then we can realize how little claim these Jews have to being the especial people of God.

There is one wrong expression in the following Lecture of Mr. Mueller, that is, that "The Western part of the world has not furnished any sacred Bible." We know that this is not a mistake on his part, for no one living understands the matter better than he does ; the Christian Bible is purely Greek and Latin, but more of the Latin ; the East may have furnished a few fragments but they are entirely overshadowed by the Roman Monks. He knows this but thinks the time has not come to say so. Again, a wrong impression is given, inasmuch as he forgot the Mormon Bible, which has just as much right to the claim of Divinity as any of the others : God, the great Creator, has nothing to do with any rag book ; God's Book is the Starry Heavens ; we there see the letters of God's Book brilliantly shining, more refulgent than any diamond that the Earth ever produced.

*Oriental Creeds.—Prof. Max Mueller's Address at the
University of Dublin.*

(The tercentenary celebration of the University of Dublin, founded by Queen Elizabeth, which closed on the 8th of July last, was the occasion of a number of addresses of great interest by distinguished men. Among these was one by Professor Max Mueller, of Oxford, upon the Sacred Books of the East.

It is distinguished by profound learning and deep research.)

The lecture was as follows :

I have been in the habit of dividing all my friends and acquaintances, nay, the whole human race, into two classes—people with bright eyes and people with dark eyes. By bright eyes I do not mean those kindly twinkling eyes in which no country, I believe, is richer than Ireland, nor do I mean by dark eyes the people who try to scowl you out of existence. I mean by bright eyes the people who seem to have eyes for all that is bright and good, and by dark eyes the people who see nothing but what is dark and bad. Of course there is an intermediate class of well-balanced intellects, but they are the result of a long discipline, and I am speaking at present of natural dispositions only.

Nowhere, however, can we observe the influence of the good or the evil eye more clearly than in the judgments passed on the various religions of the world. You may know that during the last sixteen years I have been engaged, in connection with some friends, in bringing out a large collection of translations of the Sacred Books of the East. Forty volumes are published and eight more are to follow. Still this is only a drop in the ocean. (Applause.)

In the numerous reviews which this collection of the Sacred Books of the East has elicited, the tendency of critics to see the dark or the bright side only has been very conspicuous.

According to some these Sacred Books deserve no translation at all. They were pronounced mere rubbish, of no earthly interest to anybody—nay, according to some theologians, dangerous and offensive.

TREASURES OF PRIMEVAL WISDOM.

According to other critics, however, they were treasures of primeval wisdom, full of truth and light, and not inferior to our own Sacred Books. (Hear, hear.) It seems very difficult for the followers of any religion to admit a single weak point in their own sacred books, and equally difficult to admit anything true and good in the sacred writings of other religions. It is only a man so strongly grounded in his own faith as St. Augustine was who could venture to say as he did, that there

was no religion which does not contain some truth. (Hear, hear.) A confession all the more startling if we consider by what religions St. Augustine found himself surrounded. Eastern philosophers looked upon what I call the bright eye, that is, the power of discovering what is good, even when it is hidden by what is vile and corrupt, as almost a divine gift.

In the short space allotted to me I can only read you a few very short extracts from the Sacred Books of the East.

If we except the Jewish and the Christian religions, there are but seven religions which have possessed the sacred books on which they profess to be founded. They all come from the East, for, whatever the West may have done for us, the mother of all religions is the East. These seven religions are, the religion of the Brahmas, the religion of the followers of Buddha, the religion of the followers of Gita, the religion of the followers Zarathushtra, the religion of the followers of Confucius, the religion of the followers of Lastrye, the religion of the followers of Mohammed. Neither Greeks, nor Romans, nor Germans, nor Celts, nor Slavs have left us anything that deserves the name of sacred books. And the same applies to Egyptians, Assyrians, Babylonians and Phœnicians. I shall confine my short extracts to what may be called prayers addressed to the old deities by their worshippers. I leave it to you to find out whether it is possible for us to join in some of these devotional utterances. And first an ancient Egyptian prayer to Amon, translated by Prof. Le Page Renouf :

EGYPTIAN PRAYER.

“I come to Thee, O Lord of the Gods, who hast existed from the beginning; eternal God, Who hast made all things that are. Thy name be my protection ; prolong my term of life to a good age ; may my son be in my place (after me) ; may my dignity remain with him (and his) for ever, as is done to the righteous, who is glorious in the house of his Lord. Who then art thou, O my Father Amon ? Doth a father forget his son ? Surely, a wretched lot awaiteth him who opposes Thy will ; but blessed is he that knoweth Thee, for thy deeds proceed from a heart full of love. I call upon Thee, O my Father

Amon ! Behold me in the midst of many people, unknown to me ; all nations are united against me, and I am alone ; no other is with me. My many warriors have abandoned me ; none of my horsemen hath looked toward me, and when I called them, none hath listened to my voice. But I believe that Amon is worth more to me than a million warriors, than a hundred thousand horsemen and ten thousands of brothers and sons, even were they all gathered together. The work of many men is nought ; Amon will prevail over them."

This, after all, is not so very different in spirit from some of the psalms of the Old Testament. The next prayer is taken from the Vida, and is addressed to a god called Varuna, who bears the same name as the Ouranos in Greek :

"Let me not yet, O Varuna, enter into the house of clay, (the grave) ; have mercy, Almighty, have mercy ! If I go along unsteady, like a cloud driven by the wind, have mercy, Almighty, have mercy ! Through want of strength, thou strong and bright God, have I gone to the wrong shore ; have mercy, Almighty, have mercy ! Thirst came upon the worshiper, though he stood in the midst of the waters ; have mercy, Almighty, have mercy ! Whenever we men, O Varuna, commit an offense before the heavenly host, whenever we break thy law through thoughtlessness, have mercy, Almighty, have mercy !"

This is a very simple prayer, but it clearly shows a consciousness of sin and a belief in Divine mercy. These two ideas come out more strongly in the next hymn, likewise addressed to Varuna :

"Take away from me this terror, O Varuna ! O righteous King have mercy upon me ! Like as a rope from a calf, remove from me my sin ! For, away from Thee, I am not master even of the twinkling of an eye. Do not strike us, O Varuna, with weapons which at Thy will hurt the evil doer. Let us not go where the light has vanished. Scatter our enemies, that we may live. We did formerly, O Varuna, and do now, and shall in future also sing praises to Thee, O mighty One, For on Thee, O unconquerable Hero, with all laws, immovable, as if established on a rock. Move far away from me all self-com-

mitted guilt, and may I not, O King, suffer for what others have committed. Many dawns have not yet dawned ; grant us to live in them, O Varuna."

I wish I could give you more extracts from "Vida," but I must hurry on. The next prayer is from the Avista, the sacred code of the Zoroastrians, the modern Panu :

ZOROASTRIANS' PRAYER.

"Blessed is he, blessed is everyone to whom Ahura, Masda, (Ormazd) ruling by His own will, shall grant the two everlasting powers—health and immortality. For this very boon I blessed Thee. Mayest Thou, through Thy angel of piety, give me happiness, the good true things, and the possession of the good mind, (the Holy Spirit). I believe Thee to be the best being of all, the source of light for the world. Everyone shall believe in Thee as the source of light, in Thee, O Masda, most beneficent spirit! Thou hast created all good true things by means of the power of Thy good mind always, and hast promised us a long life. I will believe Thee to be the powerful benefactor, O Masda! For Thou givest with Thy hand, filled with supports. Thou who art good to the righteous man as well as the wicked, by means of the warmth of fire strengthening all good things. For this reason the vigor of the good mind has fallen to my lot. Thus I have believed in Thee, O Ahuramasda! as the promoter of all that is good, because I beheld Thee to be the primeval cause of life in creation ; Thou who hast rewards for deeds and words, hast given evil to the evil and good to the good. I will believe in Thee, O Ahura, in the last period of the world. In whatever period of my life, I believed in Thee, O Masda, munificent spirit, in that Thou camest with wealth, and with the good mind, through whose actions our settlements thrive."

NO BUDDHIST PRAYERS.

I cannot give you any prayers from the Buddhist Scriptures, for the simple reason that prayers, in the usual sense of the word, as petitions addressed to the Deity, are not tolerated by the Buddhists. In the ancient sacred literature of China, also,

we look in vain for real prayers. There is a curious saying of Confucius which seems to express the general Chinese conception of the relation of man to God. "Reverence the spirits," he says, "but keep aloof from them." In more modern times, however, the Emperor is expected to address a prayer to the God of Heaven. I shall give you a few extracts from it:

"To Thee, O mysteriously working Maker, I look up in thought. How imperial is the expansive arch where Thou dwellest. Thy servant I am, but a reed or a willow. My heart is but as that of an ant, yet have I received Thy favoring decree, appointing me to the government of the Empire. Far distant here, I look up to thy heavenly palace. Thy servant, I bow my head to the earth, reverently expecting Thy abundant grace. Thou had vouchsafed, O God, to hear us, for Thou regardest us as a father. I Thy child, dull and unenlightened, am unable to show forth my dutiful feelings. I thank Thee that Thou hast accepted the intimations. Honorable is Thy great name. With reverence we spread out these gems, and, as swallows rejoicing in the spring, we praise Thine abundant love."

For an Emperor of China this is very creditable. The next specimen is taken from a famous chapter of the Koran:

FROM THE KORAN.

"God, there is no God but He, the living, the self-subsistent. Slumber takes Him not, nor sleep. He is what is in the heavens, and what is in the earth. Who is it that intercedes with Him save by His permission? He knows what is before them and what is behind them, and they comprehend not aught of his knowledge but of what He pleases. His throne extends over the heavens, and earth, and it tires Him not to guard them both, for He is high and great."

AN INDIAN PRAYER.

The last extract shall be from a prayer that may be heard in India to the present day:

"Whatsoever has been made, God made. Whatsoever is to be made, God will make. Whatsoever is, God maketh—then why do any of you disquiet yourself? I believe that God made

men, and that he maketh everything. He is my friend. O foolish one, God is not far from you. He is over you. You are ignorant, but He knoweth everything, and is careful in bestowing. He that believeth not in the one God, hath an unsettled mind ; he will be in sorrow, though in the possession of riches ; but God is without price.

“ God is my clothing and my dwelling. He is my ruler, my body and my soul. God ever fostereth his creatures, even as a mother screens her offspring, and keepeth it from harm. O God, who art the Truth, grant me contentment, love, devotion and faith.

“ Thy servant prayeth for true patience, and that he may ever be devoted to Thee.”

RAYS OF ETERNAL TRUTH.

Surely our hearts ought to beat with joy whenever we meet with such prayers in the sacred books of the East. A sudden brightness seems to spread over the darkest valleys of the earth.

When we read them we should learn from them that no human soul was ever quite forgotten, and that the rays of eternal truth can pierce even through the darkest clouds of superstition. (Applause.) I am quite aware how easy it is to find fault with childish gropings, and how readily people join in a laugh when some strange and to us, grotesque expression is pointed out in the ancient prayers of mankind.

We know how easy it is to pass from the sublime to the ridiculous, and nowhere is this more the case than in religion.

Here, too, we want bright eyes, if we wish to understand the often childish language of religious devotion.

CHAPTER TEN.

MOSES AND THE AGE OF THE WORLD.

ALMOST the whole of the writings of Moses are either fiction, humbug, or untruths ; there is not one chapter in the whole of them that evinces generous kindness or disinterested motives ; he wrote for his own interest and his self-aggrandizement.

Moses was an Egyptian by birth and education : he was born a slave and of slave parentage, but having had the good luck to fall into the hands of Pharaoh's daughter, who adopted him from the extraordinary circumstances in which she found him, he was taken charge of by this Princess and educated in the very highest degree that Egypt was so famed for at that period. When he arrived at the age of manhood he no doubt was an important member of the Egyptian Court and also of the Army, for Josephus tells us that he had command of the army and conquered Abyssinia, and that the reigning Princess of that country—who was a negro—became one of his wives as a trophy of his valor. As long as the Dynasty under which he had been adopted lasted, he flourished ; but, unfortunately for him, a change of Dynasty took place, and then he was ignored and driven back into servitude. As an evidence of this fact, when he returned to Egypt and appeared before Pharaoh, he, and Aaron too, were told to get to their burden, notwithstanding he was eighty and Aaron eighty-three years of age. He then became soured and dissatisfied and finally committed a crime for which he had to flee from that country—and he became a fugitive slave. But, being a man of good presence and fine military education, when he presented himself at the Court of Midian he was immediately adopted as a son, for the second time, and also became a Prince and a prominent per-

sonage of that Court. In reading the very trifling history that he gives of himself during his second forty years, we are apt to think that he was a shepherd, attending to the flocks and herds of his father-in-law. In one sense, such was the fact, for he had charge of what was the wealth of the Country, and therefore was at the head of the Treasury department.

The Jews in Egypt were slaves pure and simple, and nothing else. The history that Moses wrote in regard to them was all fiction. Abraham, Isaac and Jacob were all mythical. The history that Moses gives of himself—which is very trifling—is enough to prove that he was a very ambitious man: not being satisfied with being a Prince of two Courts with no line of succession, he undertook the arduous task of trying to make himself the King of his fellow slaves. To accomplish this object, he adopted the very extraordinary and unique plan of writing a Book—the assumed history of the slave population of Egypt, whom he called Hebrews. This name signifies people who came from beyond the River Euphrates.

Now, supposing that some man from a neighboring nation should have come among our slave population—previous to emancipation—in the United States, and tried to induce them to leave the country all in one body so as to make himself their ruler, what would have been the most feasible manner to accomplish this matter? Not by preaching to them, for only a small moiety would have listened to him; but if he could, with the assistance of emissaries, induce them, by working on their credulity, to believe that he was sent by God to lead them out of bondage into a land flowing with milk and honey, particularly if he had a Book which he said was inspired by God, that proved all he claimed, then he would stand some chance of success. Well, this is just what Moses did, but he must have had a very difficult task in this undertaking, for he was forty years in accomplishing his plans. He no doubt had a great many assistants, but, notwithstanding all this, when he finally succeeded, the overbearing misfortune to himself was that his plans had been so long in developing that he became too old to realize all of his ambitious views.

We will now revert again to the so-called Hebrews that were

slaves in Egypt. They were a mixed people brought from different countries and sold as slaves ; there is not the least probability that they were descended from one family, as Moses would have us believe, nor were they all of the Caucasian race : they were of every shade and color, most of them coming from the upper part of Egypt, from Abyssinia and other parts of Africa, and also no doubt many were from the opposite direction, namely, Asia—that part of it adjoining Egypt. To prove that there must have been many of the Negro race among them we have the evidence that Moses himself had at least two Negro wives, which also goes to prove that they were not very particular as to color.

When Moses wrote his Book he gave the age of the world as being a little over two thousand years ; it was important for him to bring the Creation within his reach so as to be able to give a genealogy to these ignorant people, and try to make them believe that they were descended from a godly race of people, and that the God of their—fore-fathers was about to take them under his special protection, and that he (Moses) was the especial agent sent by God to carry out His plans. How much confidence they placed in Moses and his God, we leave to be judged of by their conduct after leaving Egypt.

That the Hebrews were in bondage in Egypt there is no doubt, and they wanted to be freed from it, and did not care who aided in helping them to freedom, whether it was a God or a Devil so that they got it. And they did get it : and when they did get it they acted more like Imps from Hades than a godly people ; they ignored this God of Moses right from the commencement, and Moses also—after only two years' rule—and that length of time was only kept up by the strong arm of the Levites, who were the body guard of Moses. We will also go back to this holy Book, a part of which Moses says was written by the finger of God, and try to find out how much truth there is in it. These Laws, that he says were written by the finger of God, Moses was the first to violate : for when he came down from the Mount with these Laws, one of which says, "Thou shalt not kill," and he saw the Hebrews dancing around a golden calf, a thing that they had all their lives been

accustomed to do, he ordered out his Levite guards and killed three thousand of his people ! This was divine vengeance the people did not appreciate ; nor did they submit to it long, for a short time after this atrocious act Moses was deposed and Joshua put in his place, and from that time until thirty-eight years had expired Moses and his God were no more heard from.

Any intelligent, disinterested reader who is in the habit of reading the views put forth by scientists of the present day in regard to Nature and Nature's Laws, and about the discoveries that have been made in regard to the heavenly bodies, and then comparing these views with the first chapter of Genesis, that gives the views and ideas that are put forth by Moses, that great—supposed to be—inspired writer, must feel humiliated for the Christian religion that has adopted all this trash as Divine matter. We know and feel that most of the learned people realize this feeling most acutely, but do not see their way clearly how to get rid of it. They should do as the Rev. Mr. Talmage says, "Pitch it all overboard and make a new Creed if necessary." There is no use in hesitating about the matter, for as soon as we are convinced that it is not Divine we had better get rid of it : for a half, or even a quarter, of the Bible would be better than the Big Book with three-fourths of doubtful reading.

Turn to the sixth chapter of Genesis and read that pitiful account about the sons of God coming upon Earth and corrupting the daughters of men and causing the whole human family to be destroyed (that is, Moses says so) by the flood ; but we are well satisfied now from recent discoveries, that this whole account of Noah and the flood is untruthful and pure fiction, the emanation of the brain of Moses. There was a local flood, and there was a man who saved all his family and live stock in a Big Boat—and nothing more. If we can convict Moses in one untruth, then his whole fabric must fall to the ground, and we feel fully able to convict him of more than fifty misrepresentations in the Book said to be written by him.

'Tis said that "Birds of a feather will flock together." Our teachers are following in the footsteps of Moses and the Levites. Like the witness who in mistake said that the horse in question

was fourteen feet high (meaning “hands,”) when his attention was called to the blunder, said, that if he had said that the horse was fourteen feet high, he would stick to it, as he would not contradict his oath : so it is with the teachers, they are afraid to go back on what they or their predecessors have been preaching for so many centuries. Most of them now realize the absurdities and improbabilities of the writings of Moses, but they do not like to acknowledge this very important fact.

When Richeleau was Prime Minister of France, the King was greatly influenced by female favorites, but Richeleau, by his skill, got rid of them and drove them from Court. In the play, on the stage, the king complains to his minister that he has taken away all those that he loved, and Richeleau looks at the king, taps his own breast, and exclaims, “Love me, your Majesty : I am your best friend.” This part of the play will apply with force to the clergy of the present day. If they would discard all this trash written by Moses the Jew, the murderer and the falsifier, and turn their attention to the Great Creator, our God, not the ignorant, weak and vacillating God of the Hebrews, but the great Benefactor of mankind.

Moses, with all the described “inspiration,” knew nothing whatever about the creation of the world. This is not strange, for no one else ever did or ever will know anything about this important fact. We are not finding fault with him for his ignorance, but for his impudent and sacrilegious assumptions and falsehoods he has written on the subject. He, and the Jews, claimed to be inspired by God ; we, the descendants of the so-called heathen, only claim to be inspired by Nature : we leave the matter to be decided by the reader, Who is right. We have in our midst thousands of those so-called heathen descendants who are inspired by Nature only, who are a thousand times better qualified to write and give intelligent ideas than any Jew that ever existed from the Exodus to the destruction of Jerusalem ; and were it not for the glamour of Divinity with which these Jewish writings have been surrounded, they would have been thrown aside long ago.

We here give a quotation from an address delivered before the British Association by an eminent scientist, which contra-

dicts the account given by Moses *in toto*. We could give many others of the same character if necessary, but think that most of the reading public are very well convinced by this time in regard to the un-divine character of all of them. The reason Moses gave the age of the world was to get a genealogy for the Jews ; we think this fact alone ought to disprove the whole of the Divine claim.

THE AGE OF THE WORLD.

In his recent address to the British Association, Sir Archibald Geikie, the eminent geologist, took note of the revised estimate of the earth's age, which physicists are now forcing upon the world's attention. Since Sir Charles Lyell wrote his "Principles," geologists have been disposed to claim for the earth a vast antiquity. A thousand millions of years would be, in the opinion of the orthodox geologist, a moderate estimate of its age.

The present causes seen to be at work altering sea and land have been held to account sufficiently for the present appearance of the earth's surface. Catastrophes and cataclyms and other like hasty methods of effecting changes have been dismissed as the hypothesis of ignorance. Unlimited time, in fact, has been quietly assumed by the geologist in explaining the phenomena of his science. The amount of sediment carried to the ocean by rivers measures both the wearing away of the land and the building up of new strata in the sea. The rate varies greatly. Where it is most rapid the lowering of the surface of the land is 1-730th of a foot in a year ; where it is slowest the rate is 1-6,800th of a foot a year. In other words, the rate of deposition of new sedimentary formations over an equivalent area of sea-floor may vary from one foot in 730 years to one foot in 6,800 years. Assuming that existing strata, where most fully developed, attain a thickness of 100,000 feet, the time required for their formation would thus appear to have been, at the more rapid rate, 73,000,000 years ; at the slowest rate, 680,000,000 years.

It has been argued that all kinds of terrestrial energy are growing feeble ; that sedimentary deposits were made faster in

former times. But there is no evidence of this, according to Sir Archibald, in the rocks. "We see no proof," he says, "that the rate of waste and sedimentation was more rapid during Mesozoic and Palaeozoic time than it is to-day." Long periods of time are suggested by the successive races of plants and animals that have left their remains sealed up in the rocks. Vast ages must have elapsed while type was succeeding type in continuous progression.

According to the writings of Moses the world is less than six thousand years old, but Science indicates that it is more than fifteen thousand years old.

One of the greatest absurdities in the writings of Moses is his idea of the Creation of the world. He says that it was made to appear from the water, as if by magic. Every one of ordinary ability knows that the crust of the Earth is solid rock; the earth or soil is the accretion from the decomposed rock that is caused by the operation of rain and sun, and, instead of the world coming out of the water, water was an after consideration.

One fact seems certain, that the World existed for thousands of years before there was sufficient soil for vegetation to grow.

Our God does nothing by Magic; everything in his creation is regulated by Nature's laws.

In the first chapter of the book of Matthew, in the New Testament, it says that there were fourteen generations between Abraham and David, which, according to Moses, were Abraham; Isaac and Jacob, then Judah, Phares and Esrom, that being six generations to the going down into Egypt, and then Aram, Aminadab and Naasson were born in Egypt. Salmon, Booz, Obed, Jesse and David were born in the Land of Canaan.

Now, to show the fallacy of the writings of Moses, it will be seen that but three generations were born in Egypt, and in these three generations Moses multiplies the seed of Judah, Phares and Esrom to seventy-five thousand men between the age of twenty-five and fifty years, which would represent a

population of about 400,000 souls ; from Abraham to the going down into Egypt was the same length of time that the Jews were in Egypt, where they had only increased to seventy-five souls. The reader can judge as to the reliability of this account.

In the time of David the tribe of Judah consisted of about three million souls, but had they increased at the same rate that they did in Egypt, they would have numbered under David two thousand five hundred million souls—a greater number of people than there are in the whole world at the present time ! And it must be remembered that they were living under more favorable circumstances in the Land of Canaan than they were in Egypt, for it was a land flowing with milk and honey, which greatly adds to the chances of procreation. Surely these figures show the absurdity of the account written by Moses.

When David was in the zenith of his power, he caused the people to be numbered ; he had conquered all the country from Egypt to the river Euphrates, and from the Mediterranean Sea to beyond the river Jordan, and with all this addition of territory and population the Jewish nation had only a little more than doubled their number in five hundred years.

CHAPTER ELEVEN.

WHO WROTE THE BOOKS OF THE OLD TESTAMENT?

THE QUESTION has been mooted at different times and at different places in the last fifty years as to who wrote the works of Shakespeare, and very properly too, for we know that to write a work of that extraordinary character it would require a very extraordinary genius, and also a man who had traveled very extensively to give him the knowledge and experience that are there displayed.

There is no evidence that Shakespeare was either a great genius or a traveler ; the only evidence that we have concerning him is that he was an ordinary actor and nothing more. Had he been the genius that is disclosed in these very extraordinary works he would not have passed through the world unnoticed by the people of his day, which was during the very brilliant reign of Queen Elizabeth. But such is the fact in his case : he was entirely ignored as a great man or writer ; and it was not until several generations after his time that his works were published to the world, and notwithstanding he still has the credit of their authorship, there are great doubts in the minds of many in the present investigating age as to who was the writer of these great works. Only about three hundred years have passed since Shakespeare's time, and if in these intelligent centuries a doubt springs up, concerning so short a time, how much more ground for doubt is there in the case of the Jewish writings, the first of which were said to have been written thirty-five hundred years ago and the last, by Ezra the Scribe, about twenty-five hundred years ago ! All those written since that time are of very doubtful origin.

During this one thousand years, from Moses to Ezra, the Jews were subject to many vicissitudes : they were frequently

conquered by the surrounding nations and carried into captivity, their Temple and all their sacred scrolls destroyed, and finally the ten tribes were annihilated. After this the Judeans were carried away to Babylon, and every vestige of the Temple, and all the vessels and sacred scrolls either destroyed or taken away. In view of all these great changes, to whom can the authorship of the different Books of the Jewish history be ascribed? We know who some of the reputed writers are, but the question that is now absorbing the public mind is, Are these Books a true copy of what was written by the original writers? Until recently Moses has the honor of having written the first five Books; it is now surmised that he did not write one half of them; what he wrote was placed in the keeping of the Levites, and they no doubt made a great many additions and alterations so as to subserve their own material interest. That which was written by Moses was mostly done in the Land of Midian, for the reason that after he left Egypt he was too old to write much and also he had too many cares on his mind.

In reading the account of the first battle after leaving Egypt it will be seen that Moses' hand required to be held up with the enchanting rod in it, showing that he was old and feeble. Another fact is, that in the last Book he gives an account of his own death!

There are at least three distinct versions of the Jewish Bible now in existence: the first is the orthodox, or the Jewish text, and this is the one we use; the second is the Septuagint, or the Greek version—the one that Josephus appears to have had the most faith in; the third is the Samaritan Bible.

From the many evidences that are coming to light in these days it appears that the one we use was mostly re-written at a very late day of the Jewish history, by Ezra the Scribe, and is not reliable for the following reasons: in the first place, the ten tribes of Israel were finally conquered by the Assyrians and carried away into captivity; they had in all of their history been so troublesome to the neighboring nations that the Assyrians determined to exterminate them as a nation, and they therefore repopulated the whole of the country with other people who were non-Jews, and who were afterwards called Sama-

ritans, from the principal Jewish city of that name. These people flourished for a while, but it seems that some great misfortune befel them and continued for some time ; they were told by some one, who was supposed to know, that it would always be so until they adopted the creed of the former inhabitants ; so, to avoid misfortune, they became—Jews, or adopted the Jewish religion with all of its forms and ceremonies ; they used the same scroll that the Judeans did, and that is how they came to have a Bible : but, notwithstanding they were acting in good faith, the Judeans and the inhabitants of Jerusalem hated them most cordially and bitterly, and refused to recognize them or have any intercourse with them. The Samaritan Scrolls in use by them were an exact copy of those used in Jerusalem previous to their captivity, which misfortune befel them about one hundred and thirty years after the captivity of the Israelites. The Judeans were taken to Babylon, where they were in a most degraded state of slavery ; they made no pretensions of any religious form in the worship of God ; they must have been in the same low condition they were in when in the Land of Egypt in former days, and no doubt the Babylonians were just as glad to get rid of them as the Egyptians were.

As an evidence that the Jews were idolators in Babylon, it must be noticed that when they returned to their own country under the leadership of Zerubbabel and Ezra the Scribe, they were entirely bereft of all the —so-called—divine writings or scrolls. This shows conclusively that they were not used in the City of Babylon ; and these facts all go to prove that the Jews were always more idolators than a God serving people, not only in this instance but in all of their history. The Levites were the only ones who served Moses and his God, and they did it for self interest : their history in Babylon was so un-godlike and so un-Moses-like that in after ages these Levites tried to smother up the facts by writing the Book of Daniel and some others to try to show just what was contrary to the truth. These books have been proved to be the work of fiction, written four hundred years after the captivity in Babylon. The Jews in all of their history were only Monotheists when

they were under the influence of the Priests and Levites, and that was only in the vicinity of the City of Jerusalem, and the Priests often lost their influence there.

We now come to the important question as to the reliability of the present Old Testament. When the Jews got back to Jerusalem under the leadership of Zerubbabel and Ezra the Scribe, the Samaritans—who practised the same faith and ceremonies—offered their assistance to them, not only in furnishing copies of the scrolls, but they also offered to assist in the rebuilding of the City, both of which offers were indignantly refused by these stubborn, stiffnecked, bigoted people. It is supposed that the task therefore devolved upon Ezra to re-write most of the Jewish writings, and, having only some fragmentary scraps of parchment, they had to depend upon tradition and the memory of some of the older men: and this is why either of the other two versions would be preferable to the one we make use of.

When Alexander the Great was on his conquering expedition he stopped in Jerusalem and took great interest in the Jewish religion and history. He requested to be put in possession of a copy of all their writings, to which the Jews consented, and they therefore sent seventy of their most learned men to Greece to transcribe all their writings. This is why it is called the Septuagint, or the work of the seventy; this would seem to be the most reliable one, and is the one that Josephus seems to copy from.

There are grave doubts in the present day as to the authorship of many of the Books of the Old Testament: for instance, the Book of Daniel that was supposed to have been written in the City of Babylon during the captivity, now appears to have been written four hundred years after that time. If this is so, then all those writings are the work of fiction; therefore Nebuchadnezzar, Belshazzar's feast, the three brothers in the fiery furnace, Daniel in the lion's den, and the Book of Esther, are fiction—the emanation of the brain of some smart Jew; just as it was with Moses in his account of Abraham, Isaac and Jacob, and the going down into Egypt to escape the famine; all of which we have shown is fiction from the brain of Moses.

It will be noticed that the writings of Daniel are said to have been written one thousand years after the time of Moses, when there was a little more light in history and some data to judge from. Now, if it is true about the unreliability of the Book of Daniel, of which there is no doubt, as was demonstrated by a prominent student of the Johns Hopkins University, then there is every probability that most of the writings of Moses are all pure fiction.

Then there is the Book of Job, which, according to the date in the Bible, is contemporary with the writings of Moses! If there were any evidence needed to show its unreliability, this date would be sufficient: for any person of common sense who reads this book can see that it was written more than two thousand years after that date; and it was not written by a Jew—for the devil had not been invented at that time!—it was written more likely by some Christian Monk who was aping after Moses and the writer of the Book of Daniel.

All this trash is palmed off on a confiding community of Christians as of divine origin! There is no doubt that many more of these humbugs will be discovered in the near future. Some of the books of the so-called “prophets” are nothing more than the rantings of a parcel of cracked-brain enthusiasts. There is neither rhyme nor reason in any of these writings. They predicted that some extraordinary events would occur, but nothing of the kind ever did or ever will happen. And again, some of these books were so obscene and contrary to orthodox ideas of what they ought to be, that they had to be altered and toned down to suit the demands of the times. We allude, particularly, to the Book of Ecclesiastes; and then there is the Book called the “Song of Solomon,” which is totally unfit reading for any refined family: it is vulgar vulgarity, and nothing else.

A paper was read before the Philological Society of Johns Hopkins University, by Dr. Christopher Johnston, Jr., which sheds much light on the “Briggs” controversy—at present the most exciting episode in the religious world. Dr. Briggs does not believe in the verbal inspiration of the Scriptures, and he claims that they should be interpreted by reason and conscience,

or, to put it differently, that they should be supplemented and corrected by reason and conscience. His opponents cling to the theory of verbal inspiration, or absolute correctness, and assert that, however repugnant the Scriptures may apparently be to reason, they must be accepted without modification or question. The subject of Dr. Johnston's paper was, "The Empires of the Book of Daniel," and though Dr. Briggs was probably as remote as possible from the author's thoughts when he prepared it, the paper, as far as it goes, confirms with startling clearness the contention of that gentleman.

The Book of Daniel purports to have been written by a captive Jewish prophet during the reigns of Nebuchadnezzar, Belshazzar and Cyrus, or about 550 B. C., and to supplement with greater detail prior prophecies of events that occurred near the coming of Christ, the last great fact of Christianity being also foreshadowed.

Of course, to those who hold that prophecy is a necessary proof of the truth of Christianity, the absolute accuracy of Daniel is of the first importance; but with those who hold with Dr. Briggs and other clergymen who think like him, the book may be a very good and useful religious treatise, and still contain errors.

Dr. Johnston's paper points out the curious fact that the writer of Daniel was more familiar with events occurring during the reign of Antiochus Epiphanes, from 175 B. C. to 161 B. C., at which time, it is believed by great scholars, to have been written, than with events occurring during the reign of Nebuchadnezzar and his successors, when the recorded events were asserted to have been witnessed by Daniel: for instance, the bitter persecution of the Jews; the raising of the brazen image for the Jews to worship; the robbery of the Temple; the sacrilegious use of the golden vessels: the attempt to convert the Jews, and the showering of rewards and honors upon those who apostatized the suspension of the right of petition to God for thirty days, are all events which actually did occur during the reign of Antiochus, but there is no record of their having occurred at the time mentioned by Daniel. When, however, the history of the period at which Daniel says he

wrote is examined, the most surprising inaccuracies are discovered :—

Belshazzar is described as the son of Nebuchadnezzar, when in reality he was the son of Nabonidas, who reigned long after Nebuchadnezzar's death, and who, though he left many records of his reign, never claimed to be related to his great predecessor. Belshazzar is represented as succeeding Nebuchadnezzar and as being guilty of tyrannical, sacrilegious and abominable practices—charges perfectly accurate if made against Antiochus four hundred years later, whereas there is nothing in profane history to show that Belshazzar reigned at all, though there is proof that because of his remarkable abilities and virtues, he was elevated by his father to a share in the government of the country subordinate to his own. Cyrus and Daniel are inextricably confused by the writer of Daniel, which is the more singular because the leading events in their lives have been made familiar by profane writers. In the same manner it furnishes a lesson to-day to Christians of the certain defeat of wickedness, and the triumph of those who hold steadily to the right. Dr. Briggs insists that to assert that such barefaced discrepancies as are pointed out in the Scriptures are inspired from on high is to belittle religion and insult the Almighty. He surely has some ground for his faith.

The above evidence in regard to the Book of Daniel was taken from the "Baltimore American" of May 17, 1891.

CHAPTER TWELVE.

MISFORTUNES OF THE CHRISTIAN CLERGY.

REV. DR. WELD knocks another prop from the support as to the "divinity" of the Jewish writings. We have already given evidence as to some books that are of doubtful origin, and we expect to give other evidence as striking. We herewith give a part of the sermon preached in regard to the authenticity of the Book of Jonah, from which it appears that it is a work of fiction written several centuries after the time indicated. All these misfortunes are coming so thick and fast upon the Christian Clergy that they are drawing closer and closer to one another for mutual protection; we expect in the near future to see the different denominations that have heretofore been so hostile to each other meeting in holy communion and reconciling their differences, just as the politicians did when the conflict between the North and South occurred; they will meet together in convention and form a New Theology, and adopt a New Bible, eliminating all that is doubtful and ignoring all that is anti-Christian: and when this happens they will have a love feast and the millennium, when the lion and the lamb shall lie down together and a little child may lead them.

Dr. Weld said, in part:—Jonah, the son of Amittai, and prophet of Jeroboam II., lived in the eighth century before Christ. He was a child when Homer sang—a contemporary of Lycurgus—and died a century before Romulus and Remus founded the great Latin kingdom. It was four centuries after the time of Jonah that Herodotus began to mark the events of the world, yet the Hebrews look upon him as one of the greatest of their prophets, and even to-day the Mohammedans venerate him next to Abraham. The times were rough and filled with superstitions and portents; snake stories were rife every-

where. We need only recal Andromeda and King Cephus ; with Hercules cast into the sea and swallowed by a fish.

In Babylon was worshipped the fish God, who rose from the mighty deep and taught the people the different Arts. The sun was thought to be nightly swallowed by the sea, and a generally known saying of the time, if anyone was engulfed in difficulty and distress, was that he was swallowed by a whale.

Such was the time in which lived the Hero of this book that occupies so strange a place. Taken literally, it has been the cause of more skepticism and infidelity, and has wrecked the faith of more people, than any other part of these scriptures.

The separate events offer inexplicable incongruities and difficulties. We see Jonah—to whom the word of the Lord had come directing him to go to Ninevah—go down to Joppa, take ship for Tarshish, and the storm, the whale and the song, but no fish is mentioned, and we read of the three days spent in the belly of the whale. Then, cast upon the shore, Jonah is again sent East to Ninevah, a city of sixty or seventy five miles in circumference. Think of such a person frightening the Assyrian King ! Waiting on the edge of the city, he sees the swift-growing gourd, and has another talk with the Almighty, who is repentant of his evil purpose with regard to Ninevah.

Taken literally it is, indeed, a stumbling-block ; but, now, look for a moment at the interpretation of the book by the higher criticism, which claims that the book was written by an unknown author, about the time of Ezra and the return from captivity ; that this unknown writer took the Jonah legends belonging to far-off times, with the well known proverb of the whale, and wove them into a story.

In the third lesson we have the key of the whole book, “And should not I spare Ninevah?” How these words that sound to us so calm and cold, must have fallen like sparks of fire upon those Hebrews ! How their spirits must have burned when they heard that their God, who had brought them out of Egypt and had given them David and Solomon, whose chosen people they deemed themselves, should love other nations, that He was not the Jewish Jehovah alone ! No truth has had so hard

a time to make its way as, "Of one blood are all the Nations of the Earth."

It is the gaining acceptance of this truth which is making the nineteenth century what it is, and the Millennium can only come when all believe it and follow its dictates so that men live as brothers and sons of the Almighty God. The Book of Jonah is the embodiment of the first gleam of that truth which Christ taught us in the opening words of the Lord's Prayer, and which we, to-day, are beginning to realize is the foundation of all religion, God the Father of all humanity.

Here is a short extract from a sermon preached by a Methodist minister. History also furnishes us with the same information. If this account is true, there can be no better evidence of the untruthfulness of the account given by Moses of the flood, for it would be impossible for this number of people to be on the whole face of the earth in three generations, much less in one country only. Two million of soldiers would represent a population of about ten to fifteen million of inhabitants :—

We fail to take into account the task imposed on Jonah in his call to cry out against Ninevah. . . . The city itself was called after the son of the "mightiest hunter" of his day, Ninus, grandson of old Noah. Like his father, he was a mighty man. His army consisted of 1,700,000 footmen, 200,000 horses and 16,000 chariots armed with scythes. This was the kind of people Jonah was called to cry out against. Do you wonder he hesitated? Would you have done any better?

We quote, also, the following :

Professor Paul Haupt, who fills the chair of Oriental Languages in Johns Hopkins University, and who is recognized as one of the ablest Oriental scholars in the world, recently read a paper before the Philological Association of the University upon the Book of Ecclesiastes. He analyzed the book, and showed the impossibility of its having been written by Solomon as is claimed by those who cling to the theory of verbal inspiration.

Professor Haupt shows that there have been numerous interpolations in the Book of Ecclesiastes and that not a few of them were added by later writers, who disapproved of the tone and teachings of the book, for the purpose of modifying or neutralizing its philosophy and religion. He also points out that because of these interpolations and interferences, if such a term can be proper, the chapters and verses have become detached from their real connection and so intermingled that oftentimes the sense is impaired, and he rearranges the latter part of the book to read as the author wrote it, with the interpolations taken out and placed by themselves. As Ecclesiastes is one of the canonical books of the Old Testament, it is, we must suppose, just as much inspired as the others.

The Latest Higher Criticism on the Book of Psalms.

The "Independent," (N. Y.,) gives a full page to a review, or, rather, an epitome, of the Bampton Lectures on "The Origin and Religious Contents of the Psalter in the Light of Old Testament Criticism and the History of Religions."

The author is the eminent scholar, Dr. T. K. Cheyne, Oriel Professor of the Interpretation of Holy Scripture, Oxford.

The Independent says "it is the latest, most elaborate and the most significant publication issued from that school of English exegetical scholarship of which the author is a leading representative."

From the five columns in which the book is described we take the following leading points :—

STARTLING CONCLUSIONS

Professor Cheyne tells us that he regards the Psalter as a movement of the best religious ideas of the Post-Exile Jewish Church from the time of Jeremiah onward. He reaches the conclusion that all of the Psalms, except possibly the 18th, which he describes as the epic of the Davidic family, were written after the Exile, and that their arrangement in the several books, as we now have them, occurred chiefly during the Maccabean age, or, at least, within the two or three centuries before Christ.

The author repudiates entirely the opinion that David wrote even a single psalm, or that any of the psalms existed in their present form in the age of David. The great King was a gifted musician and poet, a sweet song-maker, who could fascinate the cruder people of his day ; but he was known altogether by his secular poetry. He may possibly have composed religious songs, though not in the style of the psalms, and phrases or even verses of Davidic origin may have crept by appropriation into some of the psalms.

But these psalms were church hymns, almost wholly congregational utterances, and as there was no church in the time of David, such hymns were not possible in his age, or even in that of Isaiah, two centuries later. The ascriptions of certain psalms to David as their author, are wholly unreliable ; they were inserted probably to give them standing in the Jewish mind after the exile.

THE PSALM WRITERS.

But, for the most part, the writers of the psalms were men who lived during the Exile or after it. These men represented and put into poetic shape the religious ideas and sentiments of their own times. In some instances they wrote as court poets, to celebrate the praises of some illustrious Prince of that later day. One psalm is a nuptial ode, most probably—a mere work of art—and is entirely void of religious significance. Some of these church psalms were written by poets of an inferior grade, moderately gifted writers, who were hired to write plain hymns by the church authorities. In another instance a didactic psalm is written by a certain wise man, who has turned poet for the occasion. In fact, psalm writing was a common phenomenon in that period—an age full, it is said, of inspiration.

Yet the inspiration was not such as to lift the writers above error. Their zeal was sometimes holy and sometimes fanatical, often too violent in expression. Some of them were devout mystics and their productions are characterized by mystical thoughts and feeling.

The psalmists are often inaccurate ; in fact, there is not a single trustworthy biographical reference to be found in their

productions. Their language is often in excess of their real feeling; they are carried away by the popular enthusiasm surrounding them.

Some one has said that "We may call the Spirits from the vasty deep," but, will they come? This is what is being done with Jewish Literature that has been reposing in fancied security for the last two thousand years, but which is now being shaken up like old dry bones to get some substance or evidence as to who was their creator and who was responsible for this very unsatisfying batch of said-to-be divine writings. In the first place it is very easy to ask questions that are sometimes very hard to answer, and this is one of them. Not having any direct evidence we are compelled to depend upon circumstantial, and this in the present day, in all our criminal trials in capital cases, is considered to be the very best kind of evidence. This prelude is intended to bring again the question before the public as to who were the real writers of this God-forsaken lot of Literature called the "Old Testament!" The writer of this is not expecting that he can settle this question for good and all, for he knows his inability to do it justice, but he is depending upon others who have undertaken the task and who it is hoped will in the near future be able to expose all of these writings as being not only *not divine*, but of a spurious nature. From the evidence that has heretofore been produced, there is no doubt in any reasonable mind that not one of the Books of the Old Testament was written at the time it indicates, or by the person who is alleged to be the author of it.

We will commence with Moses. There is no real evidence that he wrote any part of the Pentateuch; circumstances seem to point to his having written the Book of Genesis, and also some of the Laws enunciated after leaving Egypt. If he did write them, there is no evidence of any Manuscript at that time or at any time after for seven hundred years; the only evidence that can be pointed to of his writing is in the latter part of the Book of Deuteronomy, and it is a generally conceded fact that he did not write this Book.

Moses, from the little evidence we have of him, must have

been a man with few equals in his time, and for any strong-minded and well-educated man to write all the unreasonable theories and all the repetitions that are contained in these Books is not at all probable. Any one who will take the pains to analyze these writings must come to the conclusion that they are the emanations of a lot of uneducated and unrefined, ignorant men, who lived and flourished a long time after the days of Moses.

For seven hundred years after the exodus of the Hebrews from Egypt there is no evidence of any literature, writing, or settled government among them ; they lived more like the Indians of this Country when it was first discovered than like civilized beings ; they had no forms or service of a religious character until the days of Solomon, and there is no evidence of any history in writing before the days of David ; the whole history of the Jewish nation up to this time was tradition, handed down from mouth to mouth, each Priest or Levite could add to or take from it as he pleased—destroying its reliability.

Any one reading the Book of Judges will find that it was written long after the date indicated, for we read of things that exist *even to this day*, that is, the time the writing was done. The Book of Samuel, which we would naturally conclude was written by the prophet himself, we can only conclude was done at a later day. The Book of Ruth is the work of some smart novelist. As for the Books of Kings and the Chronicles, we all know that they were written after the whole of the Jewish nation had ceased to exist. And the Book of Isaiah that is supposed to have been written by himself, is very doubtful, for during the period in which he flourished the ten tribes were carried away and he says nothing of that important fact.

The very first evidence we have of Jewish writings was done under David and Solomon, who had Court Scribes.

Some of the Books of the so-called prophets are patch-work. The Books of Daniel, Jonah and Esther are fiction, written several centuries after the time indicated ; and, in fact, almost the whole of the Old Testament, when presented to us as of Divine origin, is a conglomeration of silly nonsense and childish absurdity.

CHAPTER THIRTEEN.

LECTURE BY PROFESSOR HARPER, OF CHICAGO.

The Jewish Bible Not the Word of God.

WILLIAM R. HARPER, LL. D., president of the Chicago University, lectured recently at the Levering Hall of the Johns Hopkins University, on "The Divine and Human in the Old Testament History." We quote from this lecture as follows :

In discussing this momentous subject, two questions at once present themselves : the origin of the material, and the value and character of the material, which are inseparably connected.

As to the origin, the question arises : Is this literature human or divine, or is there some supernatural influence to be found ? Granting a supernatural element, was the knowledge of the historical facts recorded imparted directly by special revelation, or did it merely guide the author ? If the divine origin be granted in any particular and also that it is scientifically imperfect, how are they to be reconciled, and how far is this record human and divine ?

The traditional method of answering this question is that our fathers have regarded the Old Testament as perfect, and that this is good enough for the present. The *a priori* method is, that as we know God to be perfect, His revelation must be scientifically accurate, at least in outline. It must have come in a certain way and be of a certain character. If the facts cannot be explained, it is the word of God, and this suffices. But the only true method is to examine the facts as they present themselves, noting those which contain the supernatural element and those of a human character, and then consider how these facts may be reconciled. In this connection I may say that there are three classes of people as regards belief in the

Bible—those who believe absolutely in its accuracy, and are thus guilty of bibliolatry ; those who are conscientiously skeptical, and those who are wholly indifferent.

The Bible is called the Word of God ; but the fact is lost sight of that the language used is human, and, therefore, imperfect : and this is especially true of the Hebrew, for it is incapable of conveying a distinct, definite thought. Here, indeed, the human element is so evident, it must be acknowledged. The text is corrupt, and the alphabet used in the present Hebrew version is different from that used in the ancient. The literary form also shows the human element. It is a compilation, and is lacking in the proportionate space given to different events. It is redundant and repetitious, colored in form and augmented in material. In all this, however, it should be remembered that the purpose of the work was didactic, not historical. The Old Testament is unscientific—though I do not attach importance to this—and it is not a historical text ; but it must be stated that there is close connection of parallel matter outside, which shows the stories related are not myths or come from objective revelation. From this we must conclude that the human element is present.

In any sketch of the Old Testament histories, however general and imperfect, we should not fail to note the relation of their characteristics to each other. Let us put them side by side and compare them. We find them to be :

1. Absence in many cases of chronological order of arrangement.
2. Lack in many cases of chronological indications.
3. Apparent incompleteness and fragmentary character.
4. Selection of special subjects for emphasis.
5. The material is a compilation from many previously existing sources.
6. The prophetic element and religious spirit.

The first and second naturally go together, although to be sure there might be maintained a strictly chronological order and at the same time no chronological marks be present. The third and fourth also stand together, for the existence of the fourth makes the third necessary. If special attention is to be

given to one event or one kind of events, other events or other kinds must be omitted or slighted. The same will hold true of the various details in a single event.

The fifth characteristic is in accordance with what we know of most ancient writings. The methods of history-writing in vogue to-day are comparatively modern. In some respects compilation is a greatly inferior method. There are other respects and there are very important ones, in which it is vastly superior. Granting, now, that the material as we have it has been compiled from various sources, do not the first four characteristics I have enumerated follow in inverse order? A compilation is a selection; a selection implies the omission of what is not selected; matter selected thus from many different sources, taken out by chapters or verses, cannot be expected to preserve the chronological indications which, perhaps, existed in the original source. The first five characteristics are, therefore, mutually related. Some, indeed, of the four could not exist without the fifth, but granting the fifth, the others necessarily follow.

Professor Harper, in a former article, said that "The teachers will not tell all they know, they will not open the shutters to let in the light and fresh air that the people ought to be allowed to breathe." The same charge might be brought against him; he is afraid to say all he knows or suspects. The position he occupies prevents him from coming out boldly and giving his real sentiments, but he gives enough to let one understand what he thinks: it is evident that he has no faith in the divinity of the Bible as the Word of God. He proves very conclusively that the Bible, both Old and New, is nothing more than fragments of writing collected together and worked up by human ingenuity into a whole book. The real trouble is that if he were to come out boldly and say all he thinks about the matter he would be ostracized by all those with whom it is to his interest to keep on good terms, and perhaps he would be classed with Col. Ingersoll; but the day may come in his lifetime when he will be free to speak boldly, and then we shall have a scientific millennium and Professor Harper will occupy a higher position in the opinion of the world than he now does.

We have quoted largely from the Christian party, we will now introduce evidence from quite another section of society, and it shall be furnished by a Jewish Rabbi, who discusses the nature of "Reason," and there is a good deal of reason in all he says on the subject.

Rabbi Tobias Schonfarber, of Har Sinai Temple, Lexington Street, preached an interesting sermon a short while ago in reply to an assertion made by the Rev. Frederick H. Gibson at the P. E. Convention at St. Peter's Church, Baltimore. His words were: "The great danger is that men of the present time place too much confidence in man's reason."

Said the Rabbi: Against the last word of this quotation have the canons of the church been directed from the start. Reason, the angel-daughter of God, has been turned into a very devil by the devotees of the old-time religion.

Reason has been considered a fiery coal, and every one who touched it or used it, they thought, would be consumed. Reason has been painted in the darkest of colors by those who were waxed to faith and ignorance and superstition.

From the earliest times reason has been decried and faith has been elated, reason has been dethroned and superstition put upon the high pedestal of honor by the higher dignitaries of the church. But look over the pages of the world's history, study the onward march of civilization, note what has brought the world to its present station, and think what would bring it to a loftier eminence still. And if you do, we cannot see how you will tell men to desist from making use of that which God has given them to use.

We want to see the whole world open their eyes and think. We do not care to go back into the dark days of the stunting of the growth of the intellect. We hail this day of freedom and enlightenment, when men are more and more merging forth out of the stifling atmosphere of the dingy dungeon of ignorance and blind credulity. Faith alone never accomplished anything. It is faith combined with reason that opens the way for man and leads him into fields unthought, yes, undreamt of, before. Faith is a faithful assistant to reason, but without reason, faith would accomplish next to nothing. We can easily

see how every new discovery was combatted. How the church fought against the Copernican system of astronomy, and every other change that seemed to militate against the Scriptures, but to-day, when we pride ourselves upon the many conquests made in the world of science ; to-day, when we boast of our civilization ; to-day, when we say that the sun of intelligence has come to lighten up the lives of one and all alike—to-day we cannot understand such an utterance, “that people place too much confidence in man’s reason.”

It sounds harsh and grates upon our ears. We do not wonder, then, that the people are leaving the churches, and do not care to attend them. We do not wonder that there is such a great complaint against the smallness of the numbers devoted to the study of religion. We do not wonder that the men of science are arising and telling us that religion is consecrated to ignorance and superstition, and that the men of profound thought will have nothing to do with it. We do not wonder that even the men with lesser minds prefer to let it alone. They don’t want to affiliate themselves with anything that cannot bear the light of reason and research. Why, that must be a queer kind of phenomena that must hide itself when the light is thrown upon it. If religion cannot stand the test of the critic’s knife, it is doomed.

“Socrates suffered death, Luther was reviled, Galileo cast into prison and Newton called a heretic, because they loved the truth so dearly ; because they wanted to follow the direction of God’s hand, as it appeared to them.

“To be true to the purposes of life, such thinkers cared as little for threats, papal bulls, the ipse dixits of priests, as they did for the approval of the generality of men.”

We quote also the following :

REASON AND THE SCRIPTURES.

Those who decline the exercise of reason in the acceptance or rejection of any portion of the Scriptures are scarcely aware of the ambiguous position in which they place themselves. They not only belie the daily operations in all departments

of nature, but they discredit the very sources from which religion may be said to emanate and through which it is spread among the people. What uses do ecclesiastical colleges and seminaries serve, if the Bible is absolutely the word of God and verbally inspired from on high? Why are teachers and preachers compelled to pass through a long and arduous course of training to fit them to explain intelligently the Scriptures to their congregations? Is not the reason of these teachers trained as well as their emotions? Is not a large part of their education devoted to the task of reconciling conflicting passages of these same Scriptures, and are not the sermons preached by many of the divines to their flocks devoted to the same task of explaining why one evangelist says men must be saved by works, while another says they must be saved by faith alone; why one says Jésus was baptized by John the Baptist, and another says Jesus never met John during His entire mission on earth; why one of the books of the Old Testament makes the dying injunctions of one of the greatest of the Hebrew kings to his son curses upon his enemies, while another makes them blessings upon all of the people of Israel, and other inconsistencies in the Scriptures too numerous to be recapitulated?

Why should these things be explained if all are inspired and reason cannot be exercised?

We here give another quotation from a sermon delivered by the eminent Jewish divine, Rev. Tobias Schonfarber :

THE AGE WE LIVE IN.

Said he : People are fond in our time of telling us just what sort of an age this is in which we are living. It is an age, says one, "where science is busy at work demanding an answer to the many questions that perplex the mind of man. Faith has left the sanctuary of the soul, and where once unquestioning trust in the traditions of our fathers held rule, now the mind of man feels itself bound down by no such authority, and holds itself free to choose for itself whatever it is to think and believe."

“It is the age of materialism,” says another; “Men are grasping; they are chasing after the accumulation of vast stores of wealth, and in their haste to amass fortune they forget the duty they owe to others. It is an intensely practical age, where everything is valued in accordance with its market value—study as well as everything else.” On the other hand, there are those who speak of this age as one idealistic in its tendencies, and they point to the spread of the humanitarian spirit, to the many charitable institutions and educational centers that are being given life by the whole-souled sons of God.

It is true that men are changing their conceptions of religion, that science is forcing her conclusions upon the thinking world of to-day. Men no longer believe in the six days’ creation story—in the six thousand years as the age of the world. They are fast discarding their belief that God can break in upon the laws which He has implanted in nature in the start, and thus perform a miracle.

Iron law sways the universe, and there can be no infringement nor infraction upon its eternal, unchangeable course.

The belief in the infallibility of certain books is being cast aside, as well as that of certain men. But we must not forget that along, aside of this free thought and change of front as to what religion ought to be, there is still much of that blind faith and credulity that has become a clog upon the wheel of progress. While men are bold enough to give utterance to their convictions, there are those who stand ready to persecute them, and bring them before higher tribunals, to answer to the charge of heresy. All are not in harmony with the progressive spirit.

There is still much work left for the men of science, and the men who consider it their right and their duty to investigate. We believe, however, that ultimately the victory will come to those who take science with them as their handmaid.

The Rev. Dr. Lyman Abbott, the distinguished pastor of Plymouth Church, Brooklyn, preached an interesting sermon in his pulpit, recently, in which the Briggs heresy case furnished the inspiration. The following utterances of the Rev.

gentleman appeared originally in the New York "Times," and serve to show the tendency of modern thought. "The Bible is not the word of God," declared the Rev. Dr. Abbott; and he spoke of Dr. Briggs as a "modern prophet," fit to rank with the prophets of the Bible.

We quote from the Rev. Doctor's discourse :

ABRAHAM.

Two thousand years before Christ a man is living in a pagan community—Abraham. He is living without any real knowledge of the one true God. Somehow he comes to a dissatisfaction with the pagan religion in which he is living, he rises up, turns his back upon his native land, and goes out he knows not whither that he may know this God.

This is the beginning of the religion as we have it traced for us in the Bible. He gathers his children about him, and they worship the God whom he worships. He finds sacrifice is the common method of the worship of the deities about him, and he accepts sacrifice. He finds altars reared to the deities, and he erects an altar to his own true God. . . .

CHURCH ORGANIZATION.

Four centuries pass by. For 400 years religion lived in the hearts of men without a Church. Then comes Moses. He leads the children to Mount Sinai. He gives them the Ten Commandments. He organizes a Church.

A THOUSAND YEARS WITHOUT A BIBLE.

From the Ten Commandments there begins to cluster a literature. But 1000 years pass by before that literature is framed into anything like a book. There is a priesthood, there is a prophecy, there is a Church, but there is no Bible. The world has lived 400 years without a Church, then the Church lives 1000 years without a Bible, and then, in the time of Ezra, 400 or 500 years before Christ, the Old Testament comes into something like its present form.

Four hundred years more pass away. Christ comes. The first thing Christ does is to inspire a new hope and a new life in the hearts of individuals. He comes preaching the gospel of hope, glad tidings. And after He has done this for a year, or a year and a half, He gathers twelve men out of all those that listened and forms the nucleus of a Church.

A century and a half, at the very smallest estimate, pass by before the New Testament comes into existence.

That is the history as you may find it in your Bibles, any one of you to-day.

“WHAT DOES IT MEAN?”

What does it mean? Why this! That the Bible is itself the product of the Church, and the Church is the product of the individual experience. That first comes, the individual consciousness of God, and then out of all the gathered consciousness of God there comes the institution of religion, the Church. . .

But, God helping me, I will let no man put the Church between me and God, or put the Bible between me and God, or put creed between me and God, or all three as a three-barred gate between me and God. . .

CHAPTER FOURTEEN.

THE GOD OF MOSES ANALYZED.

OUR SPIRITUAL hopes and our future welfare are the questions that are mostly agitating the public mind of the greater portion of the civilized world of the present day. Very few doubt the existence of a Great God, who created and rules the Universe; but this Almighty God is not the God who was introduced to the Jews by Moses: that God was the God of the Hebrews only; they monopolized him and were unwilling that any other people should participate in the worshipping of him. We are perfectly willing to concede *this* God to them, for he was not the kind of a God that we want to adore.

The God whom we worship is the Universal God, the God of the Gentiles, the pagans, the heathen and the Jews—the God of all, who treats all alike, and that sends the gentle dews from above on both saints and sinners; this God, as compared to the God of the Jews, is like comparing a mountain with a grain of sand.

The present effort on our part is to analyze the God of Moses and see how he will compare with the Great Almighty God, who, we contend, was never revealed to man on Earth except through the Creation.

The first question we have to consider in reference to the God of Moses, who is presented to us as the Great God, and whom the people heretofore have very innocently accepted as such. As to the way in which Moses got all the information he so lavishly writes for the Jews only, is what puzzles us: the history that he gives dates back more than two thousand years before his time, and as there is not the slightest evidence of any history we want to know how he got his facts, and more particularly in regard to the Creation. If we ask the Teachers this

question, they answer “By inspiration.” This we know to be untrue, for inspiration from the Great God would be Truth and Light, whereas these writings are a jumble of prevarications and mystifications.

Inspirations from *our* God would have the strong impress of truth and probability stamped upon them, and there would not be any need of so much preaching to explain them. The God presented by Moses was the God of the Hebrews only, a God that he introduced to the Jews to subserve his own material interest; it was a handy God that he could keep near him—*our* God was too far off to suit his purpose. The God that we worship is a Great God, a Universal God, a God who is mighty and never changes, who is present and Omnipresent, whose power is so great that His wishes are executed like lightning flashes. Our God does not need the assistance of man to do what He desires to be done; the God that Moses presents to us is a pigmy in comparison with Our God, and we want to take no part or parcel in this God of the Hebrews.

Moses introduces his God as a great Magician, possessing a very limited power. He does not tell us where he came from in the first instance; we know that he did not come from heaven, for, according to Moses, there was no such place until the second day, although he afterwards tells us that his God came down from Heaven. Now if some of the teachers will tell us what is *up* and *down* when applied to the supposed heavenly home of our Great God and Creator, we will feel under obligation to them.

Our God, we feel that we know, never came *down*, there never was any commencement to our God, nor is there the smallest particle of history in regard to our God. Moses tells us different in regard to *his* God: he says, in the *commencement* God created the Heaven and the Earth. The earth was created first, therefore previous to this his God had no home.

The idea that Moses inculcates is that his God was a young man just commencing business, and who had lived in darkness up to this time; for on the second day he said “Let there be Light,” and he saw that the Light was good. It appears from this that his God had never enjoyed the luxury of Light before

this time, for he tells us that darkness covered the vast deep, and that God commenced the Creation in the dark, which was all very proper if it was done by Magic, as he intimates. He does not tell us what this Light consisted of, that was made to appear on the Second day.

We know that all light emanates from the Sun, and the Sun was not made until the Fourth day, therefore the world was more than half done when the Sun was made. Moses tells us that God made all the trees, herbs and all growing things before there was any Sun. On the Sixth day, God said, "Let Us make man in Our own image," and they made man, both male and female.

The idea of Moses was that God was only flesh and blood, like our own weak humanity, and perhaps *his* God was, for, after building himself a house, which he called heaven, he took a number of wives to commence the business of populating the world. This may appear to the reader to be absurd, but there are several passages in his writings that can be given to prove it.

We want to call particular attention to the fact that the making of man on the Sixth day had no connection whatever with the creation of Adam and Eve, for they were an after consideration ; those who were made on the Sixth day were the sons of God, and they were blessed and told to be fruitful and multiply and replenish the earth. There was nothing of the kind in regard to Adam and Eve, but just the contrary : they were not blessed, nor told to be fruitful, but were told that the day wherein they tasted the tree of Life they would surely bring sickness and death into the world.

After God had completed all his creation he rested on the Seventh day, and how long after this he rested the account does not say. It will be noticed that to his sons and daughters created on the Sixth day he gave every tree and herb and the fruit thereof for food, with no exception ; and after looking over his work he found that this would not be sufficient, that the soil would have to be cultivated, and he then saw that there was no man to till the soil ; he therefore made Adam for that purpose, and then again he saw that Adam needed a help-meet

and he made Eve as such ; all this was done some time after the making of his sons and daughters, but the creation of Adam was for dressing the Garden in Eden ; he was nothing more than a laborer, and, like all servants, he received orders what to do and what he should not do.

God's sons and daughters were to enjoy themselves ; the only injunction was to be fruitful and multiply, just as our sons and daughters do here, when they are rich ; and as the God of Moses owned a garden of several million acres of land, besides owning all the live stock in the world, he therefore could afford to let his children enjoy life and keep servants to till the soil, for which purpose Adam was intended, and Eve to milk the cows and make the butter.

Moses tells us that the serpent held a confab with the woman and persuaded her to taste of the Tree of Life. Here is another puzzle. We want to know how a serpent could talk ! We are told, " By inspiration." If that is so, then his God was acting deceitfully toward Adam : for he first prohibits him from tasting the fruit, then sends the serpent to beguile them with lying words. The serpent does not seem to have had much respect for his maker, for he flatly contradicts the God, and intimates that the God was a liar. Then, again, this God upbraids Adam and Eve, and curses the serpent for doing what he had inspired him to do. The man in future was to earn his bread by the sweat of his brow—the woman caused sickness, pain and death to enter the world. As for the serpent, that was condemned to travel on his belly forever after : how else he could go, or did go, before this time we are not told ! All this happened from the inspiration of the serpent to allow it to talk, and this was the doing of the God of Moses—not Our God—a Hebrew God, who, from the Mosaic record itself, was in the clothing business, for he tells us that *his* God made coats for Adam and Eve to cover their nakedness. And he tells us that the coats were made of the skins of animals, but if that was so, then, surely, history is repeating itself in this respect, for these are the kind of coats that the ladies of the present age prefer.

This God then drove them out of his garden, for they had

been taking things too easy there, and no doubt his God found out that he could buy vegetables cheaper than they had been costing him by trusting to this lazy couple. After they left this God's employment, Adam and Eve took up a section of Government Land and went to farming to earn their bread ; and Eve, as a result of having tasted the tree of Life, commenced having children ; we are told of two only to commence with, Cain and Abel ; Seth was the third one, but he was not born until one hundred and thirty years after—which does not appear like being very fruitful.

Cain killed Abel, for which crime he was cursed by his God, and when he complained that the sentence would be death to him, his God put a mark upon him so that any one meeting him would not kill him. This proves that there were other people in the world, namely, the children of God, who afterwards became heathen ; the Progeny of Adam were the Jews. Cain fled from the presence of the Lord and located in the Land of Nod, and he had a wife ; where she came from we are not told. She must have been his sister, for we feel sure no one else would have cohabited with an outcast and a murderer like him.

As a further evidence that there were other people in the world than the progeny of Adam, Moses tells us in the Sixth chapter of Genesis, "And it came to pass when men began to multiply on the face of the Earth, and daughters were born unto them, that the sons of God saw the daughters of men, and that they were fair to look upon, they took themselves wives, of all which they choose ; and when the sons of God came unto the daughters of men, they bare children unto them, the same became mighty men, that were giants." This proves that the God of Moses was nothing more than humanity.

Following the above passage, we read : "And the Lord said my spirit shall not always strive with man, for that he also is flesh." This is further evidence that the God of Moses was a God of flesh, for he says of man, "He also is flesh."

Moses, we all know, was born and educated in the Land of Egypt, in all the arts and science of Egyptian idolatry, and was himself an idolator up to the age of forty years when he went

to the Land of Midian and learned of the existence of the Great God there. He had a purpose in view, in this : the Great Almighty God was too far off for that purpose, and, beside this, he wanted a handy God that he could use and consult frequently, and he, therefore, made a God of his own that would subserve his ambitious purposes ; for, knowing the low condition of the Jews in Egypt, he thought they would not know the difference. The Priests and the Levites also kept this theory up for ever after to subserve their own personal interests ; and the descendants of the heathen, as the Jews call them, like silly simpletons, have adopted the God of Moses as the Great God of all the Great Universe, who is God of all creation, and One who is unrevealed to man except by the bounty we enjoy every moment of our lives.

We now come to the flood, in which the God of Moses is made to take a very conspicuous part. If there were wanted any further evidence to prove that the God of Moses was not the Great God, recent discoveries that have been made in the vicinity where the flood is supposed to have occurred will prove most conclusively that there was a local flood, and about this there can be no doubt ; that there was a man, something like Noah, who saved all his family and all his live stock in a big boat is also very probable, for recent discoveries, in excavating in one of those ancient cities that once existed, have brought to light slabs of stone with a full account of this flood, and this account was carved on these stones two hundred years before Moses was born. Moses learned all this when he was in the Land of Midian and copied it, making a great many additions to it and bringing his God as a useful factor into the account. These slabs are now in the British Museum, in London. They speak of different Gods that were worshipped in those days, but there is not one word about *our God*. Moses took advantage of this history so as to give prominence to *his God* : this was part of the work that occupied his spare time while in the Land of Midian. And there is one thing to be noticed, that the God of Moses was notorious for not keeping his word : he would say things, and sometimes swear to them, and either forget them, change his mind, or repent, and then back out.

Just before the flood, the God of Moses said, My spirit will not always strive with man, for he is flesh also, yet his days shall be one hundred and twenty years ; but, notwithstanding this assertion, the people after the flood lived to the age of from two to four hundred years—that is, according to Moses.

We now come to that great imaginary individual called Abram. He flourished about four hundred years after the flood and lived to the age of one hundred and seventy-five years ; he was the trump card in the hand of Moses in his trying to instil into the minds of the savage Jews that they were descended from a long line of godly people, and here was the starting point of the *real circumcised Jew*. The Lord told Abram to get out of his country and go to the Land of Canaan, and when he got there the Lord said to him as follows : Now the Lord said unto Abram, “I will bless thee and make thy name great, and thou shalt be a blessing : I will bless them that bless thee, and curse them that curse thee, and in thee shall all the families of the Earth be blessed.” We all know what a Jewish blessing was, and has ever been ; besides, it was unnatural to curse people because they could not tolerate a set of thieves and cut-throats ! But the curses of this God never amounted to much, nor were his promises and blessings ever realized by the Jews, for in fifteen hundred years of their history in the Land of Canaan they were of very little account as a Nation, except only for a short time under David and Solomon ; all the rest of their history, before and after these two kings, they were a disorganized, unruly people ; they were just as the Ishmaelites are described : their hands were raised against every man, and every man’s hand was raised against them.

Again the Lord said, “I will make thy seed as the dust of the Earth, so that if any man can number the dust of the Earth, then shall thy seed be numbered.” Now to show how vain and unreliable this God was, we call attention to the fact that Moses numbered the people and David did also, and when David was in the height of his power, which was five hundred years after this promise, they only numbered about eight million souls, and directly after this they went to the

dogs and were of no account as a nation during all the balance of their history, which lasted more than one thousand years up to and after the birth of Christ.

And here, again, we desire to call attention to the important fact that this God was the God of the Hebrews only, and not the Great God of the whole world, and as further evidence of this we quote the 18th verse of the fourteenth chapter of Genesis: "And Melchizedek, King of Salem, brought forth bread and wine: and he was the priest of the most high God, and he blessed Abram, and said blessed be Abram of the most high God, possessor of Heaven and Earth, and blessed be the most high God which has delivered thine enemies into thy hands." Here we see that, though these people were called "heathens" by the Jews, they worshipped the Most High God, while the Jews only worshipped their own God.

Here is another mistake that the Moses God made: he said unto Abram "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them and they shall afflict them four hundred years." Now, we are told that the Jews were in Egypt only two hundred and fifteen years, and there were only three generations of their genealogy born there. In the same day the Lord made a covenant with Abram, saying, "Unto thy seed have I given this Land, from the river of Egypt unto the great river, the river Euphrates." Now every Bible reader knows that they were living in the land of Canaan five hundred years before they succeeded in extending their border thus far and they only kept possession of the same for a short time under David and Solomon.

When Abram was ninety and nine years of age, his God appeared unto him and made a long speech, telling him that he should be the father of many nations, and for that reason he changed his name, adding "ham" to it. He also gave him the Land of Canaan for an everlasting possession, and he said, "I will be their God." Here is another mistake, for they were conquered and taken away several times, and they worshipped other gods more than they did this God, and, finally, they have not been in possession for the last two thousand years. Then, again, this God told Abraham that his wife,

Sarah, who was ninety years old, would bear a son who should be his heir ; and he also blessed Ishmael, who became one of the greatest reprobates on the face of the earth, and all his posterity were the same.

Genesis, chapter eighteenth, says : “ And the Lord appeared unto Abraham in the plains of Mamre, as he sat in the tent door in the heat of the day, and he lifted up his eyes and looked and lo, three men stood by him, and when he saw them he ran to meet them from the tent door and bowed himself toward the ground, and said, My Lord, if now I have found grace in thy sight pass not away I pray thee from thy servant: let a little water be fetched to wash your feet and rest yourselves under the tree, and I will fetch a morsel of bread and comfort ye your hearts, after that ye shall pass on, for therefore are ye come to thy servant, and they said So do as thou hast said.” And Abraham hastened to the tent and told Sarah to make some good cakes, and then ran out and told one of the young men to kill a tender calf and dress it, and then got some butter and milk, and when all was ready, they had a fine repast under the tree in picnic style. After these three *men* had satisfied their hunger, they said, “ Where is thy wife ? ” And he said, “ Behold, in the tent.” And he (God) said, “ I will certainly return unto thee according to the time of life, and lo, Sarah thy wife shall have a son.” And when Sarah heard them, she laughed, and the Lord said, “ Wherefore did Sarah laugh, is anything too hard for the Lord ? ” And the men rose up from there and looked toward Sodom, and Abraham went with them to show them the way, and the Lord said, “ Shall I hide anything from Abraham that I am about to do ? seeing that Abraham shall surely become a mighty nation and all the nations of the Earth shall be blessed in him ? for I know him, he shall command his children and his household after him, and they shall keep the way of the Lord. And the Lord said, “ Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it, which is come unto me ; and if not I will know it.” The men turned their faces from thence and went toward Sodom, but Abraham

stood yet before the Lord. The Lord then informed Abraham that if the people were as wicked as reported he would destroy both cities ; but Abraham pleaded with the Lord to spare them if there were any righteous among them, for Lot, his nephew, was there. The Lord said, If there were fifty good ones among them he would spare them, but as it was found that the only good ones were Lot and his family, they were taken out and the two cities were destroyed.

This account has been rendered very nearly in full to show the great absurdity of it. In the first place, God and the two angels are called "men," then we have the getting of water to wash their feet ; then the idea of God being fatigued, and the story of his sitting under a tree and eating, and then the idea of God taking offence because Sarah laughed when told that she would have a child at the age of ninety ; then the account of Abraham showing God the way to Sodom, and also of God telling Abraham all about his business because he said that Abraham was to become a great man, and he would command his household and they would serve the Lord for ever after and be a blessing to all the families of the earth ! And, then, to cap the whole business, the Lord told Abraham that they were a committee of three of which this God no doubt was the chairman, who came to see and inquire if all was true that they had heard about Sodom and Gomorrah ; then the idea of Abraham causing the Lord to change his mind and agree to spare the cities if there were ten righteous persons in them, and that God had come down from Heaven to see if these reports were true—all this is too absurd to palm off on any sensible or civilized community of the present day, and ought to be spewed out as nauseating trash unworthy of the respect of a common sense people.

After the Lord had got all the evidence to be had from Abraham in regard to Sodom and Gomorrah, and that must have been conclusive, for the Lord sent the other two of the committee to perform the work of destruction, he returned to the place from which he came. Abraham journeyed from thence toward the South Country.

And Abraham said of Sarah his wife, She is my sister ; and

Abimelech, the King of Gerar, sent and took Sarah for his harem (she being a young lass of only ninety years of age), but God came to Abimelech in a dream by night and said unto him "Behold, thou art but a dead man, for the woman which thou hast taken, for she is a man's wife." But Abimelech had not come near her, and he said "Lord, wilt thou slay also a righteous nation? Said he not to me, 'She is my sister?'" In the integrity of my heart and innocency of my hands have I done this." And God said unto him in a dream, "Yes, I know that thou didst this in the integrity of thy heart, for I also withheld thee from sinning against me, therefore suffered I thee not to touch her." Then Abimelech called Abraham and said, "What hast thou done unto us to bring this great sin that ought not to be done?" Then Abimelech gave him great presents, and told him that the whole Country was at his disposal! We have given a free quotation from this account, to show the absurdity of it. First, the idea of a king taking an old woman of ninety into his harem, and God taking this round-about way to protect her; and again, the same thing happening twice—for it will be remembered that the same circumstance took place in Egypt twenty years before when she was only seventy; and further, the whole account goes to show that Abimelech and his people were a better people than the Jews were, although they were called heathens. (A circumstance similar to the above occurred to Isaac, also.)

And it came to pass after these things that God did tempt Abraham, and said to him, "Take now thy only son and offer him for a sacrifice." Abraham complied, and was about to plunge a knife into his son when his hand was stayed by the Lord, as he was satisfied with Abraham's faith! Now, if this God was the God of the Jews only, this was all very well; but if it is intended for the Great God of the Universe, then it is too absurd for common human nature: for the idea that the Great God would do anything of the kind is too ridiculous to be thought of! It is hoped that our readers will peruse the whole account and analyze it for themselves.

CHAPTER FIFTEEN.

THE GOD OF MOSES ANALYZED—*Continuation.*

WE NOW come to Jacob, who was an especial favorite of the God of Moses. He was the father of the twelve so-called Patriarchs who went down to Egypt and were entirely lost sight of by the Lord, for they were a bad lot of sons for a man who was thought so much of by the Lord, notwithstanding his evil propensities : for Jacob cheated his brother out of his birth-right, and then lied to his old father—who was blind—and stole his brother's blessing. He had, then, to run away to escape his brother's vengeance. He went to his uncle Laban and, after twenty years' service, they were glad to get rid of him as he was absorbing all their wealth. It is a real wonder that God would associate with such a dishonest man, but such is the account that Moses gives us.

We arrive, now, at that part of the writings of Moses that reveals part of his plot to make the Jews his subjects and to impose upon them a heavy tax to support his Court and the tribe of Levi. In Genesis, chapter twenty-eighth, verses 18th to 22nd, we read : “ And Jacob rose up early in the morning and took the stone that he had put for his pillows and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el. . . And Jacob vowed a vow, saying, if God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God : And this stone, which I have set up for a pillar, shall be God's house ; and of all that thou shalt give me, I will surely give the tenth unto thee.” Now, just think of his generosity ! This was just like Jacob, the Jew : he says to his God, that of all the wealth bestowed upon

him he would return ten per cent. of it, but he says nothing about returning the principal. This is where Moses shows his hand as to what he intended to do with the Jews when he got them out of Egypt, and to have this passage to point to as a precedent. But the queerest part of it is, how was he going to transmit the ten per cent. to God, as there were no priests or Levites then to take charge of the sum, nor were there any such until the time of Moses, which was three hundred years after this. And then, again, Jacob speaks as though he were poor, and going to seek his fortune, when the fact is, according to Moses' history, he was heir to a very large and rich estate, for Abraham was so prosperous and rich that he was envied by the princes of the country in which he lived, and, in fact, he was a prince himself and kept more than five hundred armed retainers. Isaac inherited all this wealth and was always very prosperous, and, having but the two sons, Esau and Jacob, Jacob was, therefore, very rich, independently of what he stole from Laban.

We will continue further with the history of Jacob, to show how this man of God was imposed upon by Laban, his father-in-law, so as to create some sympathy in the present generation for this much abused Jew. Laban, in the first instance, gave him his two daughters and their two maids for wives and concubines, by whom he had eleven sons and one daughter; all of these were supported by Laban for his services. But, Jacob was not satisfied with this: he, like all Jews, wanted to accumulate wealth also. Some men are more lucky than others, and Jacob was one of the lucky ones.

Everything had prospered under his hand for Laban, and he determined to have a share. Jacob said unto Laban, "Send me away that I may go into mine own country." Laban said, "I pray thee stay, for I have found by experience that the Lord is with thee: appoint me thy wages and I will pay thee." And Jacob said Thou shalt not give me anything, but I will do this: I will pass through all thy flocks, removing all the speckled and spotted cattle and all the brown cattle from among the sheep and goats, and all such shall be mine, and all the rest shall be thine; and Laban said, "Behold, I would it

might be according to thy word." Jacob, being an expert in the raising of cattle and sheep, arranged the matter so that his share was much larger than Laban's, and his cattle were all of the best, so that while Jacob was getting rich in cattle Laban was getting poor. But, the sons of Laban became dissatisfied with this state of things, and they showed their dissatisfaction. And the Lord said unto Jacob, "Return unto the land of thy fathers, and I will be with thee." So Jacob called a council with his wives and concubines and they consented to leave, for Jacob had told them that their father had deceived him by changing his wages ten times; but, said Jacob, it was not me, but God who caused my prosperity, and has taken away your father's cattle and given them to me; and this is how he explained it: "And the angel of God spake unto me in a dream, saying, Jacob! and I said, Here am I. And he said, Lift up thine eyes and see, all the rams which leap upon the cattle are ring-streaked and speckled, for I have seen all that Laban doeth unto thee. I am the God of Beth-el where thou anointedst the pillar, and where thou vowedst a vow unto me; [to return ten per cent. of the accretion of wealth.] Now, arise, get thee out from this land, and return unto the land of thy kindred." And Leah and Rachel said, We are strangers to our father, for he hath sold us and devoured all our money, for the riches that God hath taken from our father, that is ours, and our children's. Then Jacob rose up, and set his wives upon camels, and he carried away all his cattle and all his goods which he had gotten. And he stole away in the night—like all thieves. For they were not satisfied with what they had, but they stole their father's gods of gold and gods of silver, and no doubt everything that was valuable and that they could lay their hands on.

Now it is said that history repeats itself, and, truly, here is a case in point: for, according to Moses, this is just exactly what the Jews did when they were leaving Egypt, and this action of Jacob's was pointed to as a precedent, and it is so to this day.

When Laban was told that Jacob had robbed him and ran away, he pursued him, and, notwithstanding that Jacob was

hampered with all his family, his cattle and stuff, it took Laban seven days to overtake him. Jacob (or rather Moses) tells us that the Lord appeared to Laban and told him not to hurt Jacob, and that was his protection. Now, it will be noticed that Laban was an idolator and did not worship the God of Jacob, therefore it is not likely that he would pay any attention to what a God would say to him in a dream. But Moses says so, and who can contradict him !

A certain French lady who was about to be guillotined by the mob in France, for no crime, but for only differing from them, exclaimed, "O ! Liberty : what crimes are perpetrated in thy name !" This is quite applicable, here. O, Moses ! O, Jews ! O, Hebrews ! what rascality and crime you perpetrate in thy God's name !

And Jacob went on his way and the angels of God met him, and when Jacob saw them he said, 'That is God's host ! and notwithstanding he had his God's promise, and the angels to accompany him, his faith was not very strong in them, for he was very doubtful as to the treatment he would receive from his brother Esau, and he therefore selected some of his best cattle and sent them ahead as presents to his brother, to propitiate him, for he expected some very rough treatment at his hands, for he felt that he deserved it. He divided his train into different companies and gave them orders that if one was attacked the others were to try to make their escape ; his God had promised his protection, but Jacob relied more on flesh and blood than he did on his God.

Instead of the rough treatment he was looking for, his brother Esau received him in the most friendly manner, embraced and offered every assistance in his power ; and we see, he was not a Jew, but the progenitor of the Edomites. When Jacob got a little further on his way, he met his God again and had a tussle with him. Jacob was having the best of it ; his God begged to be let go, as the day was breaking and he had to depart : but Jacob held on and said he'd be blessed if he would let him go : so his God was compelled to bless him, and baptized him with the name of Israel instead of Jacob. Now, it is to be hoped that he will be a better man with his new name

than he was under the old one ! The famine compelled Israel and all his family to go to Egypt, but why they all stayed there and became a parcel of slaves, is the puzzle we cannot elucidate, as the famine was to last only five years from that time. Israel seemed to hesitate about going, but Moses says that the Lord appeared to him and said, “Jacob, Jacob !” And here this God made another blunder, for he had changed his name and said that he should no more be called Jacob, but Israel should be his name ; and this God, on the very next occasion, calls him “Jacob.” And God spake unto Israel in the vision of the night and said, “Jacob, Jacob.” And he said, “Here am I.” And he said, “I am God, the God of thy fathers, fear not to go down into Egypt, for I will be with thee, and make of thee a great nation ; I will go down with thee into Egypt, and I will surely bring thee up again.” Now, notwithstanding this promise of his God, there is not any evidence that this God had any further communication with Jacob or any of his family or descendants at any time after their going into Egypt, or during all the period that they were in the land of Egypt ; and it is only when Moses makes his appearance on the stage of life that this God is re-introduced to public view. There is not the slightest evidence that the Jews in Egypt at any time during their sojourn there worshipped this God ; in fact, according to the conversation that Moses said he had with this God on Mount Sinai, when he was solicited by this God to go to Egypt to deliver the children of Israel from bondage, Moses said to his God that the people would not believe him : they would say, “Who is God ?—what is his name ?” To any unprejudiced mind this would be conclusive evidence that they knew nothing of God, and had never heard of him. The Jews in Egypt were a god-forsaken set of savage slaves, and were never anything else ; and all the apology for a history of this people that Moses wrote was a trumped-up lot of stuff to subserve his personal interest.

We will now go back to the Land of Midian and meet Moses and his God again. He says he led his father-in-law’s flock back of the desert to the Mount of God, but the reader in his scanning of this account in the Bible, does not realize what it

means. The distance from Midian to the Mount of God, as Moses calls it, is at least three hundred miles, and to get there he would have to go either through hostile nations, or a burning desert, where there was neither water nor grass for the cattle. He may have gone there with the cattle, but it must certainly have been his intention to keep the cattle for some emergency that might occur, but, from some change of plans, he returned to the land of Midian with the flocks and cattle. When Moses got to his "Mount of God," he was eighty years old, and he there met his God *for the first time*. During all of those years, he was an ungodly, uncircumcised idolator, according to his own account: for in the sixth chapter of Exodus, verse 30th, Moses says, "And Moses said before the Lord, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?" And it becomes an interesting question to ask, If the Jews in Egypt were descendants of Abraham, Isaac and Jacob (who, it is claimed, were circumcised), why was not Moses circumcised? He was nursed by his own mother and in his father's house. We repeat, again, that the Jews in Egypt had no more idea of the Great God than a hog has.

When Moses went up on the mountain, he says that the angel of the Lord appeared in a burning bush, and when he was about to turn aside, he says, it was the Lord who called to him, and said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob," and intimates, *the God of no others*. And this God said, further, *I am come down*. What better evidence does any intelligent person want than this expression of this bogus God, who was ignorant of the formation of the world? This is the same idea as that enunciated by Moses in his account of the creation of the world. He says that land was made to appear out of the water, and that on the second day God created a firmament above the earth, which divided heaven from the earth. Here was "up" and "down," but in the present age we know that there is no such thing as up and down.

God said, "Come, now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, out of

Egypt.” And Moses said unto God, “Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?” . And he said, “Certainly, I will be with thee, and this shall be a token unto thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.” Here is another place in which Moses exposes his plans. He had made all necessary preparation for his ambitious expectations: he first brought his father-in-law’s flock there for his commissary department, but finding that there were plenty of herds and flocks in the neighborhood that could be had for the taking, he returned them and determined to subsist on the enemy; he also made a very costly representative of his God, with which he intended to dazzle the savage Jews; he also had a workshop on top of the mountain where he carved the Commandments on stone, but he was not a rapid workman, for it took him forty days to do what a man of the present day could do in a day or two. This delay caused him a great deal of trouble and the lives of three thousand of his people.

Moses was in the Land of Midian forty years; the Priest gave him one of his daughters for his wife, by whom he had two sons; they were at least between thirty and forty years of age at the time he left for Egypt, and yet he speaks of them as though they were infants, for he says, he took his wife and two sons and put them on an ass and started for Egypt; and the Lord said unto him, “Say unto Pharaoh, Israel is my son, even my first-born.” Here is another nut to crack: for what becomes of Abraham and Isaac, and all the rest of the generations? “And it came to pass by the way in the inn, that the Lord met him and sought to kill him.” Now, here is still another and a harder nut to crack! What did his God want to kill him for, after giving him such an important mission? But perhaps the next verse will explain it. “Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.” So he (the Lord) let him go. Then Zipporah said, “A bloody husband thou art, because of the circumcision.” These two men—that is, Moses and his God—met at a tavern,

and no doubt had several drinks, and then a quarrel arose between them because Moses had not circumcised his two sons, and the wife, to make peace between them, performed the operation on the two sons, who were men grown.

When we take into consideration the hard task a preacher has, and the study and worry he has to endure, to enable him to explain all these absurdities and improbabilities, we certainly ought not to begrudge them the salaries they get, for they are laborers, and laborers like them are surely worthy of their hire.

“And I will take you to me for a people, and I will be to you a God, and ye shall know that I am the Lord your God.” And the Lord said to Moses, “See, I have made thee a God to Pharaoh, and Aaron shall be thy prophet.” Moses now appears before Pharaoh with his magical rod, and there performs some of the tricks of legerdemain, but the necromancers of Egypt did the same; and then he says he did many other wonderful things by bringing plagues on the Egyptians. And to show how much reliability there is in this account, we will give a specimen. The ninth chapter of Exodus, 3rd verse, says, “Behold, the hand of the Lord is upon thy cattle which is in the field; upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep.” The 6th verse says, “And the Lord did that thing on the morrow, and all the cattle of Egypt died.” The 18th verse says, “Behold, tomorrow about this time I will cause it to rain a very grievous hail, . . . Send therefore now, and gather thy cattle, and all that thou hast in the field, the hail shall come down upon them and they shall die.” The 25th verse says, “And the hail smote throughout all the Land of Egypt all that was in the field, both man and beast.” Chapter twelfth, verse 29th, says, “And it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, and all the first-born of cattle.” It will be perceived, here, that all the cattle and horses were killed three distinct times: first, by the disease of murrain, second, by hail, rain and fire, and third, all the first-born of human kind—with the cattle. And, as though this were not sufficient, they killed all of Pharaoh’s army of horses in the Red Sea. Well, that was only the fourth time, for the horses!

The preachers can, possibly, explain all this to their own satisfaction, if not to the people's. This is what they are paid for, anyway. But, herein we see the kind of divinity held out to us by these so-called people of God.

“And the children of Israel did according to the words of Moses: and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. And the Lord gave the people favor in the sight of the Egyptians, so that they lent them such things as they required: and they spoiled the Egyptians. And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children. And a mixed multitude went up also with them; and flocks and herds, even very much cattle.” Now it is not likely that the Egyptians would lend their jewels and raiment to a parcel of abject slaves, who mostly wore nothing but a breech cloth about their loins, and who were treated by them with contempt: therefore, the “spoiling” of the Egyptians probably indicated the plundering of them.

Moses says that they journeyed from Rameses to Succoth on the first day; Rameses is a city on the river Nile, and the distance from there to Succoth is only eighteen miles. The idea of about four million people with all their flocks and herds and all their household goods marching eighteen miles and camping at Succoth is one of those great absurdities that Moses and his God are famous for; for any one of common sense knows that there was not standing-room for them between these two points, and, in fact, there was not room for them in the whole land of Goshen. According to the history of Moses, this land was given to Jacob and his family, which only consisted of seventy-two souls with their herds and flocks. The whole distance from the river Nile to the Red Sea is only about eighty miles. The second day's journey, he tells us, they made about sixty miles, to Etham. We know this to be another statement of the Munchausen type: for, encumbered as they were with women and children, the aged and infirm, and all their cattle, they could not make one half of the distance.

We now come to that wonderful achievement performed by Moses and his God that should, and did, immortalize them

until the present age, when the people are becoming inquisitive and in the mind to examine into the truthfulness of these accounts : we refer to the crossing of the Red Sea. Moses says that the Lord caused the waters to part in the middle so as to form a road of dry land with a wall of water on each side ; and he further says that the children of Israel all crossed over the Red Sea in one night. Now, any one of common perception must know that this is as great a falsehood as was ever written by man. Moses does not claim this as a miracle performed by his God, but just an ordinary matter—his God was there, however, superintending affairs. If he had said that they were lifted up in a body and spirited across by the might of his God, we should have to accept it as a miracle ; but when he tells us that they marched across, we know that it is not true.

He says that there were six hundred thousand men between the ages of twenty and fifty ; these would represent a population of about four million souls ; and then, all the flocks and herds, of which Moses says they had very much, and all their household goods and the trains of wagons to haul the stuffs, the infirm, and the children and all the rest, would make a train at least two hundred miles long ; and, with all these incumbrances, they could not make more than twenty miles in a day : it would, therefore, take them at least ten days to pass any given point, and Moses says they all crossed over in one night ! But the most important part of the misrepresentation is the fact that they did not cross over the body of the Red Sea. From surveys made by the governments of England and France by the most competent engineers that those countries could furnish, they not only surveyed Egypt and Palestine, but traced the route taken by the Israelites all around the Desert, when they left Egypt, and from their surveys and the plats published two important facts are proved, that contradict the account as it is given by Moses. In the first place, this plat, a copy of which is in our possession, shows the Red Sea to be something in the shape of a pear, with a stem at its westernmost end, and the route taken by the Jews is across this stem which was not more than a half mile wide, while the sea, about the middle of it, is from thirty to forty miles wide. At this crossing-place,

the water was very shallow, and it is supposed to have been a causeway for a long time before, and there is no doubt that Moses crossed over at ebb tide and the Egyptians tried to cross this temporary way at flood tide and met with some disaster which has been greatly exaggerated by Moses, as he did everything else when it suited his purpose so to do.

The next fact this plat proves is that the Israelites were not in the Desert as represented by Moses, but were in a fair and good country all around the Desert, murdering and plundering the inhabitants. Moses represents himself as only second in command : his God is therefore the responsible party for all the doings of the so-called children of Israel. Anyone who is capable and who will critically examine their doings after leaving Egypt, must come to the conclusion that they were more like hell-born demons than a godly people. On their leaving Egypt they followed the shore of the Red Sea in a southerly direction for about four hundred miles ; this was all a good country, to Mount Sinai, where Moses kept them for about two years, trying to bring them under the control of himself and the tribe of Levi and the Priests, but his efforts all proved a failure ; for the Jews dispossessed Moses of the command and rebelled against his God ; they disavowed both, and appointed Joshua as their leader ; they then started on their own account on a tour around the Desert, plundering and murdering the inhabitants. Their God had set them a bad example in telling them to plunder the Egyptians, and they, like wolves and hyenas, had tasted blood and plunder and wanted more, —and under Joshua they got it, but of this they are entirely silent. From the time they left Mount Sinai, for thirty-eight years, there is an ominous blank in the record concerning the doings of these Jews. Moses was a prisoner among them, their God had vanished, the enchanting rod had lost its power, and the savage Jew was running his plundering game by himself.

When they left the Mount they took a northeasterly course through the Desert of Paran for about two hundred and thirty miles, to that part of the Land of Canaan which was afterward occupied by the tribe of Judah ; they continued their route to

the Mediterranean Sea, and then along the shore of this sea to near what is now the Isthmus of Suez ; there they took a bee-line for their first starting place ; when they got here, we find no mention whatever of God or of the Egyptians ; there was no necessity for a God to protect them now ; the waters of the Red Sea were placid now and the Jewish horde passed it without noticing anything—they did not stop even to hunt up a few relics of Pharaoh's disaster, but continued on their old route along the shore of the Red Sea to the Gulf of Arabia, and from there they crossed over the desert for the second time, to the Land of Edom.

And now, as they have parted from their God, or their God has forsaken them, we will conclude this article by remarking, that there is no doubt that some persons will charge the writer with making sacrilegious references, and that if so, we will throw the charge back with contempt ; and we disavow any such intention. We want simply to show that these bad people used the name of our Great Creator to subserve their own sinful purposes. Moses was a fraud trying to accomplish a very ambitious purpose in which he failed ; the Priests and the Levites kept up this theory so as to keep in power ; and the most of the writings attributed to Moses were written after his time.

CHAPTER SIXTEEN.

THE GOD OF MOSES ANALYZED—*Conclusion.*

UPON REFLECTION, since writing some of the former observations touching the God of Moses, it has occurred to the writer that some of the strictures which have been applied to Moses personally should be, if not entirely transferred to other shoulders, at least equally shared by them ; for with regard to the introduction of God to the Jews as the God of the Hebrews and not the Universal God, we have to consider whether it has not been rather with those who came after Moses and stole his thunder, and made his God their God, upon whom the fullest condemnation should be visited : for, surely, such a God as Moses gives us should require a grievous distortion of the human intellect before he could possibly be looked upon as the great God of the Universe, the Creator of this world and all its surroundings !

We say, then, that Moses and the Jews were idolators, and that the Jews must be such at the present time if the writings of Moses be still their guide ; and, certainly, as such, they had and they have still a perfect right to an idol to worship, none daring to molest them.

Let us return now, mentally, to the Mount of God (as Moses termed it), and demonstrate this God of Moses to be nothing more than an idol, made by him to impose upon the slaves he was about to liberate from their servitude in Egypt. He had made a great many previous arrangements for this great event, not only in Midian, and in Egypt by his emissaries, but more particularly on Mount Sinai ; he had there made great preparations in manufacturing a God made of gold and silver and precious stones : this he exhibited to the seventy Elders, but he took good care to keep them at a distance : he told them

that if they came near they would be killed, but the Jews, notwithstanding they were ignorant in many things, were sharp enough to see through this humbuggery, as their conduct a short time after clearly proves, when they made another God in the shape of a calf, and worshipped in their old way; all they wanted was liberty and not a new God. They objected to the God of Moses for the reason that with this God they had to take a King also, and with this King a very expensive Court which had a guard of about twenty thousand men who were called Levites. Had it been a cheap God that Moses recommended, there would have been no objection; for any God would have suited them as long as it did not take from them their liberty and their wealth that they expected to gain by murder and robbery.

We will now quote from the writings of Moses and show what kind of a God this was. Here is the acme of the plans of Moses to prove to the Jews that they had a God, who was the God of their fathers, and that now Moses was his prophet. In Exodus, chapter twenty-fourth, verses 9th to 11th, we read as follows: "Then went up Moses, and Aaron, Nadab and Abihu, and seventy of the Elders of Israel. And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire-stone, and as it were the body of Heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand; also they saw God, and did eat and drink."—in picnic style. Here was a show gotten up by Moses at great expense to confound (as he thought) the ignorant Jews with the brilliancy of their God. No one dared to approach this God but Moses and Aaron: he was no doubt fixed up in a dark grotto to make him appear more refulgent; but he was entirely unlike the God who came to consult Abraham in regard to Sodom and Gomorrah! That God was apparently a God of flesh, for he had his feet washed, and ate sweet cakes and meat, and drank milk, all in picnic style under a tree. And then again, this same God, according to Moses, met Jacob and had a wrestling match with him and came off second best; then again this same God met Moses on his way to Egypt and tried to kill him—but all these Gods were Gods of flesh, while

the God on Mount Sinai was a God of jewels, one that could neither speak nor eat, nor would he venture even to lay his hands upon these newly-made "nobles," who were dressed up with a breech cloth, wooden sandals, and nothing more. The history of the people who are called Jews, and who no doubt descended from no particular stock but were a mixed people taken to Egypt and sold as slaves—just as Joseph is said to have been, and as the negro slaves were brought to this country from the same land that the so-called Jews came from, namely Africa—can only date from their exodus from the Land of Egypt, with any probability of truth; all the former history is pure fiction, gotten up by Moses to serve his purpose and gratify his ambition. Many of them may have been captured in battle, and these were the brick-makers, as they were government slaves, and no doubt the most of them were brought from Upper Egypt and Abyssinia. If this is correct, they do not belong to the white or Caucasian portion of the human family, but to a mixed race of Ethiopian and Egyptian blood. After they left Egypt they were in the habit of procuring all the white females that could be had, and in this manner they washed themselves to a lighter color.

It is a very frequent occurrence for a Jew to marry a Caucasian, but seldom does a Caucasian marry a Jewess. In this way, in the past three or four thousand years, a great change has been made in their appearance, although one thing is certain, that they originally came from Africa, be their color what it may.

We hope that we have been able to demonstrate conclusively that the God of Moses was a weak and vacillating God; and we know from our worldly experience that *our* God, the great Creator, is neither weak nor vacillating; therefore the Hebrews may own their God all to themselves, and we will continue to look to our great Creator, who was never revealed to man on Earth, *as our God*.

We can go through all the Jewish history from Moses to David, and show definitively that this God of the Hebrews was an earthly God, a God that did a great many foolish things, and was famous for making promises that were not fulfilled; and

as an evidence of this we will give a quotation from the First Book of Chronicles, chapter seventeenth, verses 3, 4, 11, 12, 13 and 14. (David, who had been very prosperous in all his worldly affairs, had built himself a house of cedar ; after this, he realized that his God was dwelling in a house of rags, and he therefore proposed to build his God a house like his own, but his God felt slighted by not having been first thought of ; he, therefore, sent the following message to David.)

“And it came to pass the same night, that the word of God came to Nathan, [the prophet] saying, Go and tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in ;

“And it shall come to pass, when thy days be expired, that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons ; and I will establish his kingdom. He shall build me an house, and I will establish his throne for ever. I will be his father, and he shall be my son ; and I will not take my mercy away from him, as I took it from him that was before thee : But I will settle him in my house and in my kingdom for ever : and his throne shall be established for evermore.”

The reader's attention is called to the fact that there is not one word of truth in all that this God said in regard to Solomon and his successor, for Solomon became an idiotic sinner, and left this God and worshipped other idols ; he reigned about forty years, and after him the kingdom was wrested from his son by the withdrawal of the ten tribes. This is not an isolated passage, for many more of a similar nature could be given.

When we complain about certain passages in the Old Testament the unreliability of which we can clearly show, we are at once met with the teachers' argument that All things are possible with God ! This is all the explanation that is vouchsafed to us, for the teachers are just as much puzzled with these passages of Scripture as the laity are, therefore they do the best they know how. We are not finding fault with them for not knowing, but we object to their pretending to teach things that they do not know : for instance, Moses says that God made the whole world, and all the animals and trees, and also

heaven, the Sun, Moon, and all the stars, and that this was done in six days. Now we know that *everything* is possible with the Almighty, but we do not believe one word of what Moses says about the matter, for, according to his theory, God was homeless previous to the Creation, and He was living in the dark, and also previous to this time there was no existence of any created thing whatever.

Now, on the other hand, we think that it can very safely be asserted that GOD, the Great Creator, always existed ; there was no "commencement" with our God. In regard to the God of the Hebrews, that is altogether another matter ; but our teachers mix the two, and have very foolishly adopted this God as their own : for was there not something tangible about this Hebrew God ? Could they not read about him, and make themselves acquainted with this God, and appeal to him for favors ? And, from the evidence of Moses, he was certainly a very handy God, and assuredly had a great many wives and a good many sons and daughters who were not above contracting an alliance with the daughters of men.

It is evident that this God was no aristocrat, or he would not have allowed his sons to come down and to marry the daughters of men ! But, according to Moses, we must conclude that this God made a mistake in his creation and made the people too small ; he therefore sent his sons down upon the earth to change the breed, for Moses says that when the sons of God came unto the daughters of men they bare giants, who became mighty men of valor.

Again, Moses tells us that men lived nearly a thousand years. Well, if those men that came down were sons of God, the great wonder is that they died at all. If these sons were mortal, must not their father have been mortal also ?

The Jews are now virtually dead as a nation, and their God can have no more living reality in his being than his people. Moses further tells us that his God caused the whole world to be submerged, and, as we suppose that space is illimitable, we want to know what became of all the water ! But they say—Everything is possible with God. Yes, so it is with *our* God, but this Hebrew God was a fraud, and the majority of the

teachers know it, but they have not the courage to say so.

Again, Moses tells us that old Noah got drunk, and his son Ham, seeing his father making such a fool of himself, laughed at him ; and for this very proper rebuke—for any man ought to be laughed at if he gets drunk—for this trifling levity he was cursed by his father and became a Negro. We do not believe this, however ; for to change a Caucasian to a Negro would require almighty power, and we know that an old drunkard was never gifted with that.

Moses tells us in another part of his writings that a son shall not be held responsible for the sins of his father, and yet in the above-mentioned case Ham was the offender, but his grandson Canaan was the sufferer. Old Noah had not sobered up—and made the mistake of cursing the son instead of the father !

Again, Moses tells that when the sons of Shem became numerous they travelled over the country looking for a good location. They came to the plain of Shinar where there was plenty of clay, and they said to one another, Go to, let us make brick and build a tower that will reach up into heaven. And the Lord came *down* and confounded their language. In the previous chapter he divides the descendants of Noah and locates them in different parts of the world and gives each division a language to itself. Nimrod, who was a descendant of Canaan, he locates in Babel, and yet, Moses tells us that the whole world was one language, when it was only Nimrod and his division who inhabited the plains of Shinar : so this confounding of language could, after all, only have affected those who were building the tower, viz., Nimrod and his division, as all the others were already located and were enjoying their own separate tongues.

CHAPTER SEVENTEEN.

THE LOST TEN TRIBES OF ISRAEL : — WERE THEY WHITE OR
NEGROES ?

THAT SO LARGE a number of the human family should tie their faith to the writings of Moses and also to the Jewish writings as being of Divine origin, is one of the wonders of the near Twentieth Century ; for, to the intelligent, searching and thinking student of the present day, they are nothing more than Jewish history, written in a very uncertain period, and by very uncertain authors.

If it were not for the writings that are supposed to have been written in the Land of Midian by Moses, while he was waiting for events that he expected to come, there would scarcely be any evidence that Moses ever existed. When he returned to Egypt he was an old man, entirely too old and feeble to carry out the plans and to realize the expectations which he had formed ; therefore the greater part of the writings attributed to Moses must have been transmitted by the Priests and the Levites a long time after his day. But, be that as it may, any disinterested persons who would point out anything as possessing a Divine character in the whole of the Books of the Pentateuch, would certainly not be amongst those who are jealous for the integrity and sacredness of genuine Christian principles.

Moses is said to have lived to the great age of one hundred and twenty years ; he is also said to have been a man of power and position, highly educated and filling a large space in Egyptian history, for Josephus tells us that he commanded an army that conquered the whole nation of the Abyssinians, and that he married the Queen of that Country, and yet, with all this importance, we have not a word from him of his history

in all of forty years ; it was only when he had been expelled from the Court of Egypt that he makes his appearance among the Slaves of that Country, trying to foment a Rebellion. We have no history that ante-dates the Hebrew, nor have we any co-temporary, therefore we are at sea in regard to the events of those days, and this is what gives this Hebrew history such importance in the estimation of the human family ; our only recourse is to do as is done by the lawyers of the present day when they have no witness on their side, that is, we must put Moses, or the writings imputed to him, on the stand and try what can be extracted from them. In the first place, concerning his personal history. He tells us that Pharaoh, finding that the slave population was becoming so numerous, issued orders to kill all the male children of the slaves in the whole Land of Egypt. This seems very improbable on the face of it, for, assuredly, the males were the most valuable in performing the work of the country ; and as the Hebrew slaves were polygamists of the worst sort, and had as many wives as they could get, it would seem that the most effective way would have been to destroy the females. This would have checked procreation just as effectually : but, to show the unreliability of this account, Moses tells us that, eighty years after this, he marched out of Egypt at the head of six hundred thousand men between the ages of twenty and fifty years.

We will now go back in our examination of this said-to-be Divine character. He says that his mother, to save him from the fate that all the male children were suffering by the order of Pharaoh, put him into a frail basket made of rushes, and put it on the river Nile to meet its fate. This is, also, very improbable ; for a mother to send her infant to almost certain death ! He also treats us to that little romance about being rescued by the Princess, who gave him to his own mother to be nursed, and who then adopted him as her son. Here is another improbability, that the daughter of the proud Pharaoh, and heir to the throne of Egypt, should adopt a slave child as her son.

According to the number of slaves, as given by Moses, that were in Egypt at the time of his birth, there must have been

about four hundred thousand procreating females there, giving birth to about five hundred male children daily ; these were all killed, Moses only escaping !

There is a very interesting question to be considered in regard to the Hebrews who left Egypt under the leadership of Moses. There can be no doubt but there was a very large number of Negroes among them ; in fact, the probabilities are that the ten tribes were Negroes, and that the Jews that we have in the present day are the descendants of Judah and Benjamin. The reason why the ten tribes were lost to view is that they were made slaves of by their conquerors, and there being no affinity between them and the Judeans, they were never reclaimed. These ten tribes of Israel (as they are called) made themselves so obnoxious to the surrounding nations that they were themselves annihilated as a nation and the Samaritans put into their places so as to prevent their return.

The trashy account of the twelve tribes being the progeny of Jacob is all a humbug, and the whole history of Abraham, Isaac and Jacob is a myth, the emanation of the fertile brain of Moses. If all these people were the descendants of Jacob there would have been more signs of a religious character to be found among them, but the first we hear of their God was when Moses met him on the Mount, but while in Egypt there is not a word of God or of Circumcision. The little evidence that he gives of himself is that he was not circumcised, notwithstanding that he was nursed by his own mother !

The first thing we hear from Moses after leaving Egypt is that he is received as a son-in-law into the family of the Priest of Midian ; the next thing is that he led his father-in-law's flock back of the Desert. But the interesting question is, What father-in-law ? for he was then eighty years old and must have had several before the Midianite, and we have the account of several afterward.

We will now go back to his early history. He says, that there went a man of the tribe of Levi and took a wife ; this man and woman were the father and mother of Moses, and the man, being very clannish, married his aunt—his father's own sister,—therefore the parents of Moses were related to him

in more ways than one. Moses seems to have been fond of females, for in giving what little history he does of himself we always find him surrounded by them.

In the first place, he tells us that his mother, to save his life, sent him to almost sure destruction ; in the next place, his sister ran along the river to watch what became of him ; next, the maids of the Princess drew the ark ashore ; next, the Princess gave him in charge of his own mother to be nursed, and then adopted him as her own son ; and then we hear nothing more for forty years—except inasmuch as he murders an Egyptian—until he appears among the Priest's daughters and protects them from the shepherds.

The next information we have given us is that he led his father-in-law's flock back of the desert to the Mount of God. Very few readers have any idea what this means. It means that he took a herd of cattle and flocks of sheep a distance of nearly four hundred miles, mostly through a burning desert, to Mount Sinai. Now, the question arises, What did he take these flocks and herds there for ? Not for pasturage, but, in anticipation of certain future events, and this was his Commissary department.

There can be no doubt but that Moses had been in correspondence with his family in Egypt for years, and for some unexplained reason their plans were delayed, but they were now coming to a head and the flocks and herds would be wanted to feed these people, but finding that there was an abundance of flocks and herds all over the country that could be had for the taking, he returned his father-in-law's flocks and herds, that perhaps he had borrowed for the occasion. Now, the time was consumed in taking the flocks and herds to the Mount of God, (and the reader will notice that this is the first time that his God is mentioned in all of his eighty years of life—up to this time he was a God-forsaken, uncircumcised heathen), and then his long palaver with his God, and no doubt Aaron and a large number of runaway slaves were also there to formulate and accomplish these plans : all this took some time, and his going back to Midian to return the flocks and herds that he had borrowed (just on the same principle that the Hebrews afterwards

borrowed the jewels from the Egyptians,) and his preparation to return to Egypt, a distance of eight hundred miles. Then there was his adventure with his God, who, he says, tried to kill him ; but it must have been a weak, impotent kind of a God who could not kill an old man of eighty,—or, perhaps, it was a god of metal that fell out of his baggage and hurt him ! Who knows ? Anyhow, he must have been delayed, for his wife, finding that fortune was not favoring them, came to the conclusion that it was because they had not circumcised their two children ; she, therefore, performed that operation on the infants, who must have been between thirty and forty years of age. All this may seem like trifling with a serious matter, but it is the plain English of this history said to have been written by Moses. When he got to Egypt he had a great deal of trouble to circumvent and overcome that stupid individual called Pharaoh ; this must have taken several months, and then his marching out of Egypt with about four millions of men, women and children, large herds and flocks, of which he says they had very much, for the Hebrews had a knack of borrowing, and no doubt borrowed a great deal of cattle, just as they did the jewelry. When he got them all over the Red Sea, having no fear of the Egyptians, as he had killed all the horses in the Land of Egypt four times, they encamped on the shore of the Red Sea, where they must have stayed for some time, as Moses issued a great many orders and laws from there. And, then, again, he marched this unwieldy horde of savages to the Mount of his God ; there he also kept them a long time trying to overcome their ferocious savagery by exhibiting his God, all done up in jewels that he had borrowed from the Egyptians and others. He then hid himself for forty days on the top of the Mount while he was carving some laws for the guidance of the people ; but in trying to carry these slabs, which he had carved, down the mountain, he fell and broke them, and so had to set his God to work again to carve some more. All these particulars are given to show the impossibility of doing so much in so short a time ; for it is all the history that Moses gives of himself, except the one day in which he was taken from the river, and the day he killed the Egyptian and went out the day fol-

lowing to kill some more—only three days of his life in forty years. Then, one day in the land of Midian, when he watered the flocks of the Priest of Midian, and we have all for the next forty years. All of his proceedings from the land of Midian to the Mount and then back to Midian, and then into Egypt, and the liberation of a nation from slavery, taking them to Mount Sinai and keeping them there for a long time,—all done inside of two years ! At this time, Joshua having taken his place, we hear nothing more from Moses that is reliable. In all the thirty-eight years that they claim to have been in the Desert, (but which has been proved to be untrue), neither he nor they give one word of its history.

When the Hebrew herd of savage cut-throats emerged from what they called the Desert, Moses was still with them, but he was a prisoner of State, and they finally put him on top of Mount Pisgah and allowed him to die there like a dog, uncared for and entirely neglected ; they did not look for his body, to give it decent burial ; his God and his people had alike deserted him, and, instead of being crowned with an imperial diadem, as he expected, he was not given even a pauper's grave. The Hebrews are said to have carried the bones of Joseph, the one who got them into slavery, back to Canaan, but Moses, who liberated them, they entirely ignored.

The slave population of Egypt, who were the subjects of the exodus, was classed by Moses as consisting of twelve tribes ; how they got so designated we can only surmise, as there is no evidence that they were the progeny of Jacob. It is one of those fables which we can only put down as being of the class represented by Baron Munchausen, or Gulliver's travels. For, that the seventy-two souls who Moses tells us went down to Egypt, could multiply in two hundred and fifteen years to the enormous number of about four million souls, is one of those "divine" things that the people of the present age are not inclined to believe.

Moses tells us that Jacob had twelve sons and one daughter. All of the sons lived to past middle age, for when Jacob went down into Egypt, Joseph, who was the youngest of the sons, had two sons of his own, and when Jacob died, seventeen years

after, they well still all living. If this story is true, there certainly must have been a Divine providence in it, for, for a man to raise all of his sons to that age, is something unusual. But the whole story must be pure fiction, emanating from the fertile brain of Moses ; for had there been any Divine providence in the matter, Jacob and his sons would have shown some Divine inclination, whereas just the contrary is the fact. According to this would-be divine account, Jacob was a thief and a fraud during the whole career that Moses gives him, and his sons were no better : ten of them sold their brother Joseph into slavery and lied to their father, telling him that Joseph had been devoured by wild beasts ; and all this precious lot of people are presented to us as Divine characters. The whole story of Abraham, Isaac and Jacob is fictitious only. Jacob may have been captured, and he and his family may have been made slaves, but that a large family like his, with Joseph as a protector, should go into voluntary slavery is just absurd.

Now our present object is to endeavor to find out what these Egyptian slaves were. In the first place, the great probability is that ten of the so-called tribes were Negroes, the other two tribes were white, and the tribe of Levi was mixed. It is a well-known fact through history that almost all the labor of Egypt was done by slaves : and the question is, Where was the most likely country from which they could get their slaves ? From Asia, where the Land of Canaan is situated, and also the river Euphrates ; for it is said that the word Hebrew means " People who came from beyond the Euphrates," But the great probability is that the Egyptians got the most of their slaves from the Upper Nile, for the Egyptians were often at war with these people, and no doubt went to war for the sole purpose of capturing slaves. We are told by Josephus that Moses commanded an Egyptian army and conquered one of these countries ; and we read of one captive that he took—for the account says that, after capturing the country, he married the " Negro Queen of that Country." Now, on the other side of Egypt there is a large Desert, about four hundred miles wide, dividing Africa from Asia, and as these people were the descendants of Ham it is likely that they got many slaves

from this country also. Those who were styled as the tribes of Judah and Benjamin were the white portion of these people, but all the rest of the Egyptian slaves must have been Negroes from Abyssinia, Ethiopia and the Land of Canaan.

Still another piece of evidence that there were Negroes among the Hebrews is that Moses, directly after leaving Egypt, took another Negro wife. The Jews of the present day are the descendants of the before-mentioned white tribes, for the other ten tribes were annihilated as a nation, and as tribes, by the Assyrians, who distributed them as slaves in their different countries, and put some of their own people in their places; these foreign people being afterwards known as Samaritans—but of this we have written more fully in another place.

We now wish to direct the particular attention of the reader to the tribe of Judah, as they were described by Moses. It will be seen that they were a different people from all the rest; they seemed to be far superior to all the other tribes, and they also appeared to exercise all authority over the other tribes and concentrated to themselves all the power of the nation, not only in the beginning but to the last. The reason of this was that they were of the dominant color. The tribe of Benjamin and part of the tribe of Levi being the same, they got under the wings of their powerful brother, and be it noticed, further, that there was very little affinity between the tribe of Judah and the ten tribes, except it was to make them all come to Jerusalem to worship and pay their taxes. All this goes to prove that the ten tribes were of an inferior sort of people. Furthermore, Isaiah the Prophet, whose career commenced 760 years before Christ, and ended 698 B. C., a period of sixty-two years, in which time the ten tribes were carried away (B. C. 722), must have been an eye witness of the great catastrophe to the Jewish nation, but, notwithstanding this fact, he does not allude to it; his whole theme seems to have been Judah and Jerusalem. This is a further proof that there was no sympathetic feeling between these two Jewish nations.

The Hebrews had hardly left Egypt when Moses commenced expounding the Laws that he had written in the Land of Midian. Chiefly among these Laws was one establishing slavery,

and this was no doubt aimed at the inferior tribes. They saw this, and there is where the trouble originated between them and Moses, for when they pulled up stakes at Mount Sinai, Moses had no control of them whatever. They all, with Joshua for a leader, took a northeasterly course of about five hundred miles across the Desert and touched the Land of Judah. Now there seems to be a probability that the tribe of Judah remained there, for one fact is certain, that they not only got the lion's share in quantity of the Land of Canaan, but in quality also, and they let the ten tribes, who were the most brutish, go on their marauding tour around the Desert.

To prove the pre-eminence of the tribe of Judah after the death of Joshua, when they became settled in this land, Phinehas, the high priest, consulted the oracles and promulgated the wishes of the Lord that the tribe of Judah should rule all the other tribes : and the authority for this is Josephus.

When the son of Solomon succeeded to the throne, the ten tribes appealed to him to ameliorate their condition. He refused, saying, if they had met with hard usage from his father they would experience much rougher treatment from him ; if his father had chastised them with whips, they must expect that he would do it with scorpions. Now, how, and why, could people be talked to in this way if they were not an inferior class of beings, and more like slaves than brothers ? They were Negroes pure and simple, and nothing else. At this they rebelled, saying that they had no part in the sons of Jesse, and they made a king of their own.

All through the history of the Jewish nation, a period of more than a thousand years, the ten tribes are scarcely noticed by the Prophets. One curious fact is that the Jewish Nation had run through their whole history before any of the historians of the other nations wrote anything about them : the earliest one that we have any account of was Chærilus, a celebrated writer and poet, who flourished four hundred and eighty years before the birth of Christ, and at the same time that Xerxes invaded Greece. In giving an account of the composition of this army of Xerxes, which was composed of twenty-nine different nationalities, he uses the following language in

reference to the Jewish contingent : "At last there passed over a people wonderful to behold, for they spake the Phœnician tongue with their mouths, they dwelt in the Solymean Mountains, near a broad lake, their heads were sooty ; they had round rasures on them ; their heads and faces were like nasty horse heads, also that had been hardened in the smoke." Now these people must have recruited from the ten tribes who were then spread over all the Persian Empire. If this surmise is correct, they were the Negro descendants of the same. Tacitus, a celebrated Roman writer who lived in the commencement of the Christian Era, was the first to write about the Jewish nation. In giving the account of their leaving Egypt, he says that the most of them were Ethiopians. Here is evidence nearly two thousand years old. Tacitus further says that, while the East was under the dominion of the Syrians, and of the Medes and Persians, of all the slaves in these countries, the Jews were the most despicable : this must refer to the ten tribes, as they were spread over all those countries.

When Moses promulgated the Laws of slavery, the ten tribes no doubt saw at once that they were to be subject to the whites and they became thoroughly dissatisfied, and could not be appeased until Joshua, who was one of them, was made the leader. After this event, Moses was a mere cipher.

The tribe of Levi must have been mixed, for the Levite who caused the great calamity to the tribe of Benjamin belonged to the tribe of Ephraim, and was no doubt a Negro. He took a concubine from the tribe of Judah, who was a lewd woman, but being a woman of good appearance she repented of her bargain and left him and returned to her father's house. When they were returning to the home of the Levite, the young men of the tribe of Benjamin, seeing such a good-looking white woman in the company of a Negro, came to the conclusion that she was—just what she was—hence the result.

It is generally conceded that the descendants of Ham were Negroes : this was brought about by the curse of Noah for the indecent conduct of this son : but why Moses located these people in Asia, on the shores of the Mediterranean, we leave to those to tell who are better informed than we.

Abraham was a descendant of Shem, and Japheth is said to have peopled the "Isles of the Gentiles."

We here give an extract from the ninth chapter of Genesis as a further evidence that the ten tribes were descendants of Ham, and were fated to serve the descendants of Shem.

"And the sons of Noah that went forth of the ark, were Shem, and Ham, and Japheth; and Ham is the father of Canaan. . . .

"And Ham, the father of Canaan, saw the nakedness of his father and told his two brethren without.

"And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father: . . . And Noah awoke from his wine, and knew what his younger son had done unto him.

"And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant.

"God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

All through the writings of Moses that he wrote in the Land of Midian, he seemed to shape them for events to come.

Moses may have marched out of Egypt at the head of six hundred thousand men between the ages of twenty and sixty years, and, if so, the only descendants of Shem among them were the tribe of Judah; Benjamin is doubtful, and the tribe of Levi was mixed.

As an additional piece of evidence concerning this last tribe, we have two distinct accounts where Moses—who was at the head of them—took Negroes for wives or concubines. Now, taking these evidences into consideration, we must come to the conclusion that the ten tribes of the people called Hebrews were not only an inferior class of beings, but when they were in Egypt they were beasts of burden, hewers of wood and drawers of water; without any knowledge of God, or any Divine worship. When they left Egypt, they were as wild beasts and brutes, and could not be restrained in their brutal treatment to all the inhabitants around the Desert; for when they left the Mount they travelled through a thickly settled country for

nearly two thousand miles, murdering and robbing all the inhabitants, and yet these people, of whom the whole history of the whole world does not furnish their equal in cruelty and hellish doings, claim to be the people of God, and some of our people of the present age recognize their claim and bow down and bend the knee to these ungodly brutes.

The ten tribes, who were called the children of Israel in contradistinction to the tribes of Judah and Benjamin, and who, after the days of David and Solomon, formed a nation of their own, had no moral ideas whatever ; all they thought incumbent upon them was to acknowledge their God and to pay their taxes—and this they did not do in one fourth of their whole history of more than seven hundred years,—and then they felt at liberty to commit all the sin that the human mind might devise ; they might plunder and steal as much as they pleased if they shared the plunder with the Priests and the Levites. They did not have the faintest idea of reward or punishment in the future, therefore there was no incentive to good deeds, nor fear of doing evil ones ; the only restraint that was put upon them was to keep away from strange women, and the reason of this was, that the Priests were afraid of this female influence, as some of the people of the surrounding nations were white, and the ten tribes being supposed to be negroes, the white wife was likely to draw her black man away from the worship of the Ark and neglect to pay their taxes.

All of this purported Jewish history about Abraham, Isaac, and Jacob, and the twelve sons who were the progenitors of the twelve tribes, is a flimsy humbug gotten up by Moses to serve his personal interest. Up to the time of the return of the tribe of Judah from their bondage in Babylon, they had no continuous history ; all they possessed were fragments of anonymous writings, and during their captivity many of these scrolls were lost. Ezra, the Scribe who returned with them, appears to have been their only historian, notwithstanding they had been a nation for more than a thousand years ; and he, with his assistants, gathered up all these fragments and wrote what we have now as the Old Testament, for God and the Prophets had forsaken the Jews, and they needed some-

thing to keep them together. More than four hundred years after the time of Ezra these writings were further revised and corrected, and what we now have of Jewish Divine writings is nothing more than a lot of hodge-podge of a very uncertain character.

The writings of those early days were very imperfect in their alphabetical characters ; each copyist had, therefore, to guess at a great deal, and they also, at times, injected their own ideas, and these writings having been so often re-written during this long period of time, by people who were under no restraint, they have become entirely different to what they were in the beginning. With all this evidence before us, how an intelligent people can characterize them as being of a Divine or sacred kind, is one of the great mysteries of the times.

Ezra, the scribe, did more to perpetuate the Jewish history than any other man who ever lived, and how it was that they did not canonize him as a prophet is one of the riddles that is hard to solve ; and why the people of the last two thousand years should attach so much importance to the so-called " prophets " is another mystery. Surely there is nothing in the style of writing to excite any admiration, for they are nothing more than a lot of unsatisfying predictions that never came to pass, and never will ; they are nothing but human thoughts that could only foretell what was going to happen in the near future, and we have thousands of men in the present day who can do that and perhaps much more.

Now, the very serious question is, What are we going to do about it ? Our teachers insist that we shall continue to worship these God-forsaken writings—and what is the consequence ? Why, that the people are falling away from them. For, if we examine the religious statistics of the three largest cities of Europe, viz., London, Paris and Berlin, we find that not more than about three per cent. of the population attend Divine worship. And we have but to look right here, in one of the most conservative cities in any State in the Union, the fair City of Baltimore, and we shall find that not more than ten per cent. of the population attend Divine worship. Now, we ask again, Why is it ? Is it not because the teachers want to

instil too much faith and too little reason to support that faith? And they also tell the ninety per cent. that they must do as they do, and think as they teach, or they will go to hell and be damned; and if this is so, who will be responsible for this holocaust? Why, those who are preaching from the antiquated, unreliable and unreasonable Jewish writings that have no more Divinity in them than there is in a dime novel.

It seems, then, to be an incontrovertible fact, according to Jewish history, that the descendants of Ham were Negroes: and the curse of Noah upon his grandson Canaan seems to have brought about this result.

In confirmation of the fact that the descendants of Ham occupied the land of Canaan previous to the exodus, we quote Genesis, the tenth chapter, 15th verse, which says "And Canaan begot Sidon, his first-born." Verse 19th says, "And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha." From this evidence it certainly appears that the Canaanites were Negroes. Abraham was said to have come from "beyond the Euphrates" and that he was the progenitor of the tribe of Judah.

Again we read that Abraham called his chief servant and made him swear that he would not permit his son Isaac to take a wife from the people among whom they dwelt; and there must have been some grave reason for this request. Rebecca, the wife of Isaac, also objected to Jacob taking a wife from these same people. Esau, who had been wronged by his mother and brother, to vex them took all of his wives from among these people. Dinah, the only daughter mentioned, was demanded in marriage by a Prince of this country and he was refused.

There is no other conclusion to be derived from all the mass of evidence adduced than that the Canaanites were a vastly inferior people, and the striking fact remains that, at the time of the exodus, most of them were but *returning* to the country from which they were taken as slaves, and having to murder their own kindred for the spoils which offered, and when they got to Canaan they killed the virgins also, preferring those of a lighter color, with which they found themselves surrounded.

CHAPTER EIGHTEEN.

BIBLICAL CRITICISM.—*From the New World.*

“IS BIBLICAL CRITICISM never to deny, but always to affirm? If it sees itself about to destroy anything, must it stop? If so, it differs essentially from all other critical inquiry, and can afford no positive results whatever. We must either accept scientific criticism or reject it; we may not accept whatever we like or cannot possibly escape, and denounce or weep over the rest. To deny any of its authenticated results is to deny the validity of the whole. A Bible critic is good or bad according to the soundness of his scholarship, and the honesty with which he uses it, not according to the result he reaches. To apply any other test is to rule Biblical criticism, once for all, out of the circle of the Sciences, and forego any of the help it renders in interpreting the Scriptures.

“The same judgment must be pronounced on the attempt made by the New Orthodoxy to open the Scriptures to modern investigation; and yet assume that their place in the world’s literature is altogether exceptional, and that some other than purely natural forces have been at work in producing them. If it is thought necessary, in order to retain the Christian name, to warn criticism off the field entirely, well and good; only the Christian position becomes then, as the Catholic Church maintains, a matter, not of reason but of unquestioning faith. Again, if infallibility has been investigated and disproved on purely critical grounds, why shall not the claims of inspiration be investigated in the same way? In point of fact, it is quite too late to reserve any Biblical question as too sacred or too occult to be inquired into. Whether permitted or not, critical science once admitted into the sacred realm, will claim all these questions as its own; and theology can do no wiser thing than

to grant it, once for all, absolute right of investigation within its entire domain.

“ Another singular phase of the situation, is the apparent cordiality with which the results of Old Testament criticism are welcomed and the grave distrust shown toward the criticism of the New.

“ That the Pentateuch in its present form was written many centuries after Moses ; that the whole priestly legislation, or, in other words, all that we hitherto considered characteristic of Judaism, belongs to the period after the exile, and was the very human product of Ezra and the Scribes ; that the monotheistic conception of Deity is found only on the latest pages of the Hebrew Scriptures and grew out of a primitive polytheistic faith—all this, if not yet fully accepted, is recognized as a legitimate result of historic research.”

SELFISHNESS.

For some wise providence in nature, God has created man intensely selfish ; we often wonder why it was so ordained, but conclude that this is a question that will never be solved by us, for only the great Creator knows. But we are satisfied that, at all events, it was for some good purpose and for the benefit of mankind.

The intelligence of the present age realizes that our great Creator never made a mistake, as Moses would have us believe.

If we examine this question from our earthly standpoint we can easily understand that man without selfishness would lack energy ; and as energy and progress are twin brothers, they must go together, hand in hand for the advancement of all the affairs of life : therefore, the more selfish we are, the more successful we also are in all the affairs of this life. The teachers inculcate the doctrine that man is a free agent, and a responsible being ; but such we think is not the fact, for man is just what God and nature made him, and they cannot change God's work, notwithstanding there are more than one hundred thousand teachers, in this country alone, at the present time, trying to do this. As an evidence of their impotency, they have made no perceptible change in the condition of the human

family. In all their efforts, the theory they inculcate is that God made a mistake in the composition of man, and they are trying to correct this mistake. They take charge of what they call a sinner, who is just as nature made him, (why should we find fault with a pot for its unshapeliness?—it is the potter who is to blame), and try to change his predisposition, and when they think they have succeeded they feel like taking out a patent for their improvement ; they do not realize their utter insignificance in trying to improve upon God's works. Just to illustrate this, we turn to the pages of Marriott's novel, his "Midshipman Easy." The father of the midshipman is supposed to be a crank on a certain subject, which was, he imagined that he could change the character of a man by a certain process. He therefore had a machine made for that purpose, and then engaged the most notorious rogues he could find as house servants ; these were experimented with daily in compressing their heads so as to change the formation of the bumps which are described by phrenologists. These servants, who understood the situation, very willingly submitted to the process, as they were reaping a harvest of many good things, and pretended to be very good. When the midshipman returned from sea, he found his father's house was a den of thieves, all of whom he soon got rid of !

The father thought he was accomplishing a great work, and could not be convinced otherwise, for he had this very weak point in his character ; but he was not singular in this respect, for every man has his weak points and is cranky on some subjects, otherwise they may be fairminded, good, average men, and make good citizens and good church members ; but, that one or more weak points cannot be changed, for nature has planted it there, and it is there to stay, and while cultivation may restrain the individual, it does not take away the imperfection ; therefore, all that the teachers can accomplish is to preach to a great variety of the human family, all different in thought and predisposition ; some few do not need their admonition, but the great majority become either cowards, hypocrites or sycophants : the cowards are those who fear hell, the hypocrites are those who are trying to cheat God and steal

their way into heaven, and the last are those who are not really bad but have not decision of character to do what is right. The really good man goes to church because it is a pleasure to him, and also to set a good example. Now the question arises, What are we to do to restrain the bad passions of the masses?—for more than three-fourths of the whole population of the country do not go to church. The answer is, first, education, and then the advancement of all the different branches of knowledge, progress in the arts and sciences, and if these do not restrain, then we must fall back on the police, the station-house, the jail and penitentiary, and, finally, as a last resort, the gallows.

Moses virtually told his God that he was a fool, and would bring ridicule upon himself if he did what he was contemplating. His God realized that Moses was right, and he backed out. Now while our teachers are not so bold toward their God as Moses was, still their line of conduct indicates very similar sentiments.

The Church has accomplished nothing in trying to undo what God and nature have established. All the Jewish writings (like our own) emanated from the Priests and the Levites, therefore they do not give all the facts in the case; but what we do get from them goes to prove that they have very little control or influence over the people, as education is doing more for us than religion is doing. The Jews did not possess the advantage of education, therefore they were uncontrollable. The present generation is beginning to realize that they have intelligence enough to attend to all the affairs of this life, without fear, favor, or promised reward.

The present state of society is becoming more equalized; there is not so much of that upper class that formerly ruled the people with a rod of iron. We are becoming self-supporting and do not have to depend so much upon a certain class for information as to what we must do; and, while the great majority are opposed to anarchism, still they feel like they want to be untrammelled by the few who have heretofore arrogated to themselves all the controlling power, and also the knowledge of things Divine—that there is not a shadow of

evidence to sustain except what they have themselves caused to be promulgated and handed down to the people as coming directly or indirectly from a Divine fountain-head.

ALL KINDS OF PEOPLE.

There is a common saying that "It takes all kinds of people to make a world." It would be a very difficult task to subdivide the inhabitants of the world into kinds, for there are no two to be found who are just alike, though there is one general kind who may be noted—the devotional kind. There is, and always has been, a certain proportion of the inhabitants of the earth who, while they may differ in many minor respects, are a unit in this one—the desire to worship God, our great Creator, or some other God. It has been so from the beginning, and is so yet. These people are the good element of the human family. This element at the present time, here, in our country, numbers about one-tenth of the whole population, the other nine-tenths are divided into different classes and ideas; while some of the nine-tenths would support and defend the one-tenth if necessary, they are lukewarm about the devotional matter.

A large majority of the whole of the people are entirely indifferent about divine worship, and it is a serious question and one that is worth consideration, Why this indifference? We know that a very large proportion of the indifferents are of the sinful class, and we also know that another large portion of the nine-tenths are a law-abiding class of good citizens, and are fully disposed to support any theory or practice that will benefit the human family, or that will appeal to the mind and conscience. To illustrate this matter—a Methodist Minister was arrested lately in the so-called Republic of Brazil, for having criticised one of their patron Saints. Now, in this real Republic of the United States of America, we can criticise any religion or political theory, none daring to make us afraid. Still that same feeling exists among many of our devotional class: they want to make the people conform to their thoughts and keep them in subjection so as to compel them to pay tithes and dues to the church, but, instead of accomplishing the object of

their desires, they drive the masses from them, and, as we have said before, they can only influence the one-tenth, whereas, if they would preach a reasonable theory and allow the people freedom of thought, they could perhaps persuade a much larger percentage to sustain them and to attend Divine worship. The devotional class does not seem to realize that in this free country people may be persuaded, they cannot be driven.

The European countries boast of their superior civilization in comparison with the people of this, our new and glorious Republic ; but we know that there is more intelligence and education here than in any European country, or any country in the world. We are educating the masses, and, with us, education, intelligence and information does not belong to any special class, but is universal ; with us, a mechanic may become the ruler of the country, and no one can truthfully say that our rulers are not equal to any other rulers in the whole world. But the misfortune is, that in every country in the world there is a class of people who are non-producers, and they wish to make the producing class support them. This is not only the case in religion but in politics : the people are willing to some extent that it may be so, but they do not want to be imposed upon.

The educated man has the same capacity for judging as to the reasonableness or the unreasonableness of the theories that are presented to him, as these would-be exclusive classes have. Just, for instance, take Cardinal Gibbons, who is supposed to be the greatest luminary in our midst, and strip him of all his sacerdotal vestures, and, as a disrobed man, what more is he than any other man of the same attainments?—what pre-eminence can he claim over any other of his fellow men ? Just put his vestures on any other man who has the same virtue and capacity to fill his office—and there are thousands of them in our midst—and he is his equal in every respect ; and so it is with any other of these would-be teachers, they are only teachers for the ignorant, but to their peers in education they are nothing more than equals. These people try to surround themselves with a glamour of divinity so as to impress the people with the idea that they are chosen by some divine influ-

ence, and want to be respected as such, but the only pre-eminence they possess are the clothes—just like the soldiers who attract attention by their gaudy uniform.

One of the greatest men this country has ever produced wrote that “All men are born free and equal.” With all due deference to his great talent, we say that he was wrong ; for, at that very time, there was a large portion of our population born in slavery, and they continued so for a long time afterward. But apart from that view of the subject, we say there is no equality in men. They may be equal in part, that is, from the neck down they are generally alike, but the head is where the difference is to be found.

There is a conundrum which runs thus : “ What is it that a man sees every day, a king seldom sees, and God never sees ? ” — “ His equal.” Notwithstanding men see their equals every day, yet they are equal neither socially nor in worldly goods. Two men may be working together and getting the same pay, yet one may not consider the other his equal, for this one may be the better manager domestically, and keep his family more respectable and better educated. The well dressed man does not care to associate with the seedy loafer. An Italian prince was once told that his hands were not clean ; he looked at them and replied “ You should see my toes ! ” Even Democrats would not wish to dine with him or to have him for a bed-fellow. The most difficult thing in this life is to draw the line of equality. Those whom you would acknowledge as your equals are very apt to think themselves away above you. The line will not even stand good from one day to another :—a man in New York, of good family and fine education, was reduced to perform the work of the stable, sleeping and eating on the premises. Necessity is a pretty hard master. But, while so employed he received the news that a relative in England had died and left him a hundred thousand dollars ! Before this, his employer would not for a moment have thought of associating with him as an equal, or of inviting him to his house ; but, after the money was secured, he took a step or two above his employer. A woman who was found fault with for living

in a certain neighborhood said : " People might be compelled to live in a stable, but it would n't make horses of them ! "

A man in Virginia owned a large but poor farm : a young fellow who was paying his addresses to the farmer's daughter stopped visiting her, concluding that she was too poor for him. A short time after this, oil was discovered on the farm, and the owner of course became very rich. The young man was now very anxious to resume his attentions to the daughter. She looked at him and said, " Dad's struck ile," and then turned her back to him. So it is all through life ; the line is like the line of the sun, changing every day ; and, after all, the only distinction is in the brain and the mighty dollar.

Many men born in affluence become paupers, and others born in poverty jingle their dollars and laugh at lines of distinction. They may become distinguished by their talents, as we all are children of circumstances. As Widow Bedot says, " We are all poor weak critters ; " to-day we may be on top, but we do not know what to-morrow may bring forth to change it all.

Filmore and Johnson were tailors, but they both became Presidents of the United States. There are many of the descendants of the other Presidents who are now laboring for their daily bread. We should therefore not be vain of our position in life when fortune favors us, or be overbearing to those who are placed under us, as we do not know how soon the positions may be reversed and we may need the same forbearance. As civilization and refinement advance, pride and deceitfulness follow. There are not so many distinctive classes among the uncivilized, as with them it is mostly only a question of something to eat and a place to sleep ; and as they do not wear cuffs and collars and fancy neck ties, there is more equality. Notwithstanding that mind rules matter the world over, it does not always succeed in attaining the position it deserves, for many a brilliantly gifted man has died in obscurity for the want of sheer opportunity ; and many a man of mediocre talent has been elevated to the highest honors. Then, again, a man shines out in one sphere and is very dull in others. A well-balanced mind and the opportunity being given, fame and fortune may be expected. The best educated people in the world

are the most treacherous and unreliable. As an illustration of this we refer to the diplomatists of the different nations in their intercourse with one another: they never say what they mean or mean what they say; they are continually trying to hide their thoughts that they may gain some advantage.

Emperors and kings, who claim the very apex of honor, are only great in one thing, and that is, how to secure their own selfish ends. The people of Holland have the reputation of being the most honest people in Europe. A merchant from there came to this country to see how we did business, and, when his opinion of us was asked, he said, "You are strange people; you all try to cheat one another and call it business." To succeed in business a man is compelled to be selfish, as it is but human nature. The unselfish man is looked upon as a simpleton, and he goes through the world unappreciated because unsuccessful.

We often wonder why it is that people were not created better, as we think the world would be happier thereby; but civilization, progress, and the arts and sciences would be retarded if it were not for selfishness. If we were all unsophisticated there would not be much enterprise in the world.

WORLDLINESS OF THE CHURCH.

Churches are very good institutions to repress the evil passions of the badly disposed part of the community, but they, like all other worldly institutions, are carried on for the mighty dollar.

There was a man whom the writer knew a long time ago, who drew a prize of ten thousand dollars in the lottery, and feeling some compunctions of conscience at getting this money in that way, he gave one half to the church, and they in return gave him a front pew in the church for life. A few years after, he became poor, and they then moved him down to the lower pews. He had given them an amount that would yield three hundred dollars per annum for ever, and they, the church, gave in return what was worth only twenty dollars a year for a few years.

France, previous to the Revolution of 1789, was ruled by the priests, the lawyers, and the noblemen: the masses of the

people were no better off than slaves. When a couple wanted to get married the lawyer had to be sent for first to draw the marriage contract, then the priest to bless the contract, and the nobleman—to show his superiority and power—inserted his leg between the bridal sheets before the couple were allowed to occupy the bed !

We are all created alike, and the flesh and blood of the child of a prince is no better than that of a peasant ; the only difference is in health and the intellect. Nature has formed us all different to perform the different affairs in this life. Some are intended to rule and others to labor, and it is well that it is so, for the greater the civilization the more distinctive classes there must be. We are all intended to work for one another ; we all labor in our distinctive departments producing the different articles that go to make life comfortable. Some are in high places and others are in low places, but we should all be satisfied with what nature designs us for. Those who are contented generally get along in life better than the discontented ones.

THE ANARCHIST.

Do not quarrel with nature for not having put you in a better position in the world, for if you have the ability you may improve your condition in life by industry and economy, and raise yourself to the desired position. A poor man's child has the same chance in this country that the rich one has. The great mistake is that we sometimes take to the wrong vocation to insure success : a man who is fit only for labor should not aspire to a profession. It is better to be a successful laborer than an unsuccessful professional man. The poet says that "Honor or shame from no condition rise ; act well your part, there all the honor lies." It takes all kinds of people to make up the world's complement, and it does not matter how low the office there is always some one found to fill it. On the other hand, in the higher department of life, we have to seek those who are capable of performing the duties entrusted to them.

We should all try to better our condition in life, and if we have the capacity we can do so, and if we have not, we must be content with what we have. There is a class of people in the

world called anarchists ; they belong to the dissatisfied class, and they want to abolish all law and order so as to be able to plunder those who have accumulated wealth by industry ; they are too lazy to earn their bread by the sweat of their own brow and seek to utilize the sweat of some one else for that purpose. If they had their way there would not be so many distinctive classes in the world—there would only be the robber and the victim,—just as it was with the Jews when they left Egypt : they were anarchists of the most pronounced type.

We should not envy those who have accumulated wealth, for they are the ones who give employment to the masses ; and without employment we should be like the savages. One rich man sometimes gives support to thousands of men and families by building houses, ships, or railroads, and developing all kinds of industries. The rich man works harder than the laborer, for he has all his large affairs to attend to, and for all this he gets only his victuals and clothes and a house to live in. If there were no rich men we should not have fine cities or good roads through the country to travel on, and we should just be in the condition of the aborigines of this country and live in holes and skin tents.

One of the great mistakes in life some make is to accumulate great wealth with no object in view. Wealth was intended for the benefit of mankind ; if, therefore, it be not judiciously used, the life of the rich will be a failure.

A man died not long ago who, by depriving himself of all the comforts of life, had saved up one hundred thousand dollars. His last wish was that he could swallow all his money and take it with him ! We should, therefore, enjoy life with moderation and thankfulness for all the blessings that have been bestowed upon us, and remember those who have not been so fortunate in their worldly affairs—for charity to our fellow beings is next to godliness.

There was a church in England that wanted to raise money for the poor. They invited the celebrated Dean Swift to preach a charity sermon, hoping by his eloquence to draw money from the congregation. He declined, saying that "charity should be spontaneous." They importuned him and he finally

consented. When the day arrived, he took the text "He that giveth unto the poor, lendeth unto the Lord." He looked all around at the people and then, shutting up the Bible, said, "All of you who are satisfied with this security, come up and pay your cash." This was all the sermon he preached.

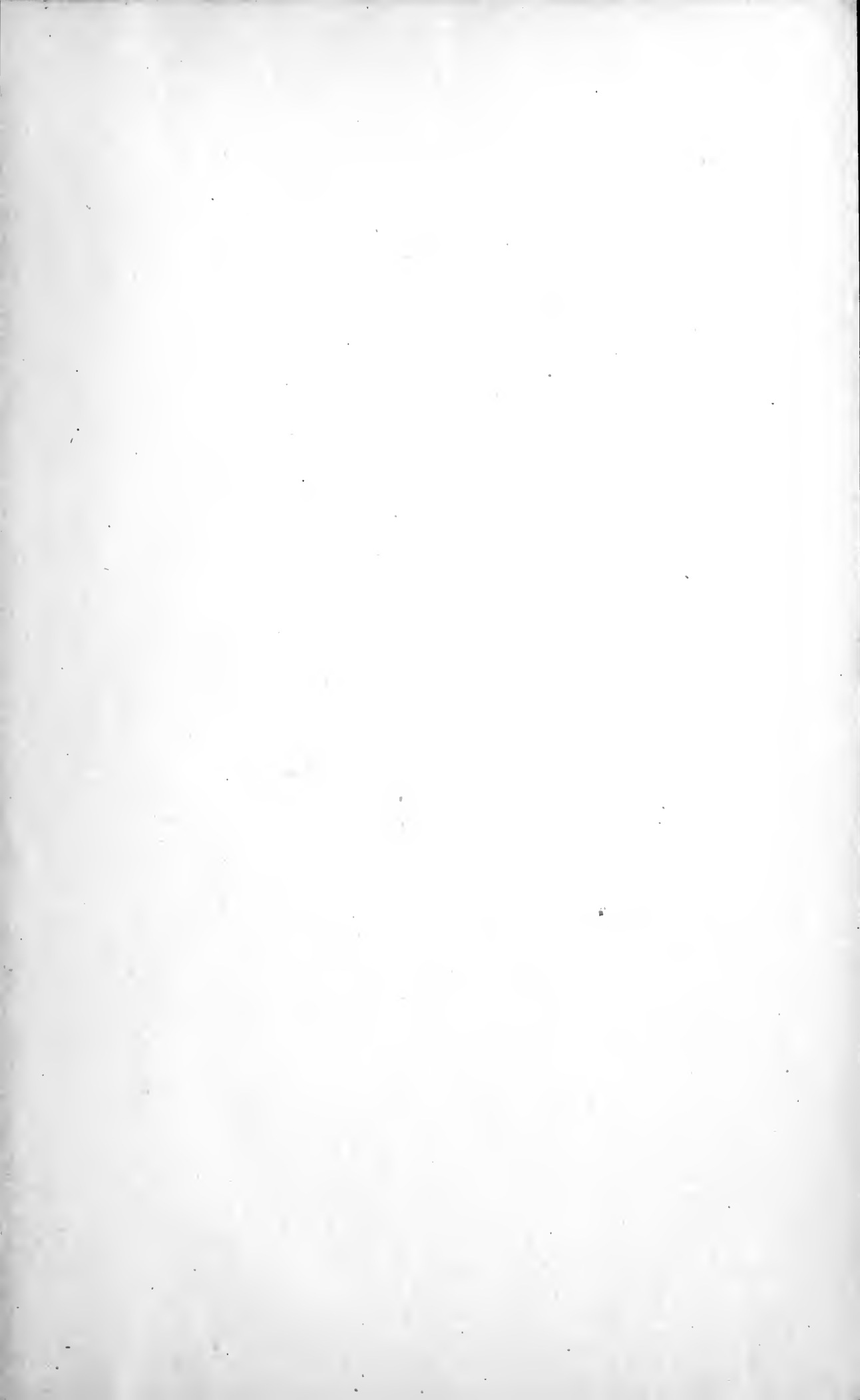
If you have an abundance of God's wealth you are one of God's stewards. Our government has established mints to coin money for our convenience: the whole earth is God's Mint, and every foot of it is coining something for our comfort by the Almighty power; therefore, do not be proud or vain if your portion has been bountiful.

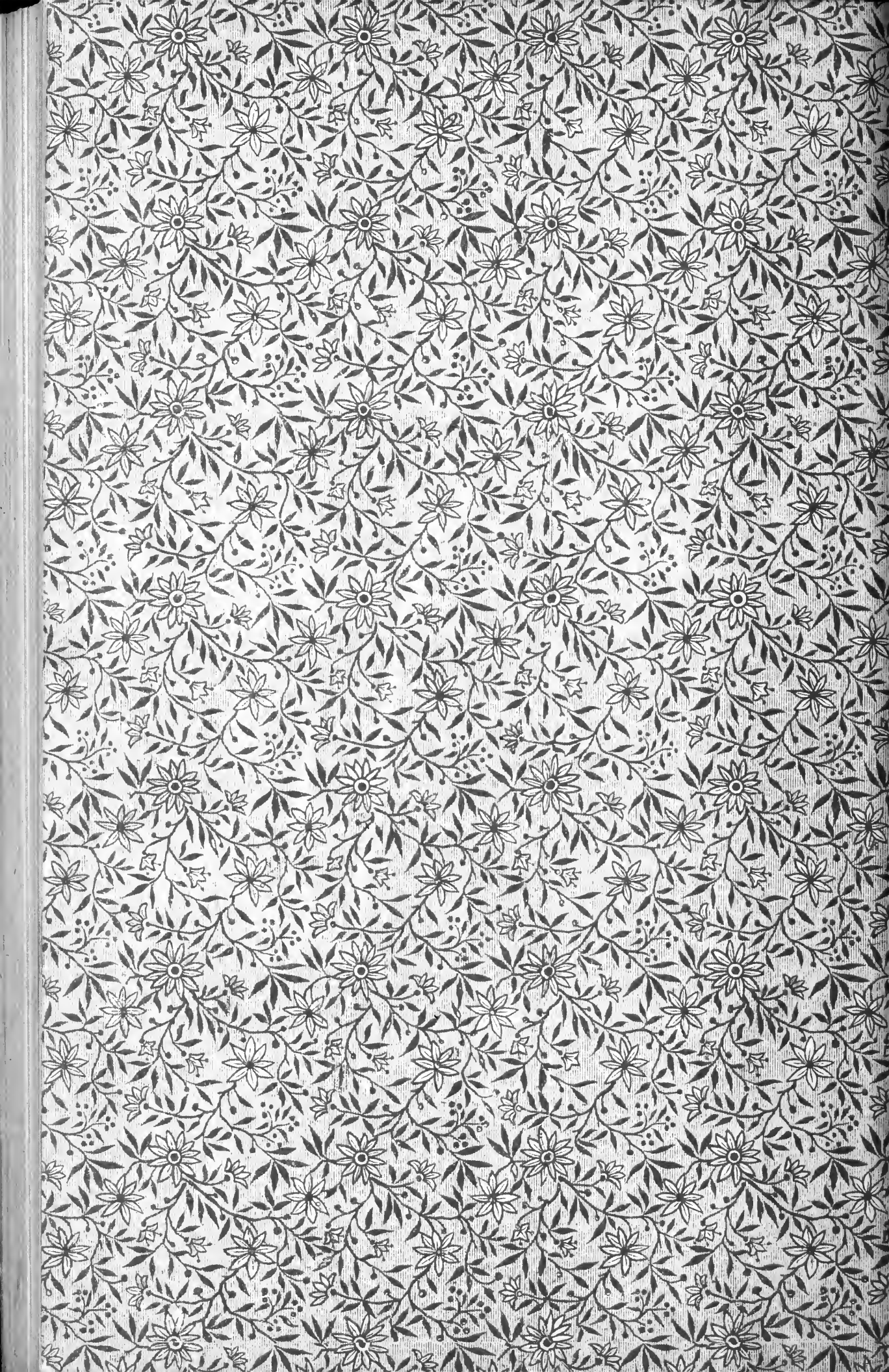
The rich man said, "Soul, take thine ease," but, the next day, was called away. Think also of the story of Nebuchadnezzar, who, for his vanity, was said to have been made to eat grass for seven years to cure him of his pride!

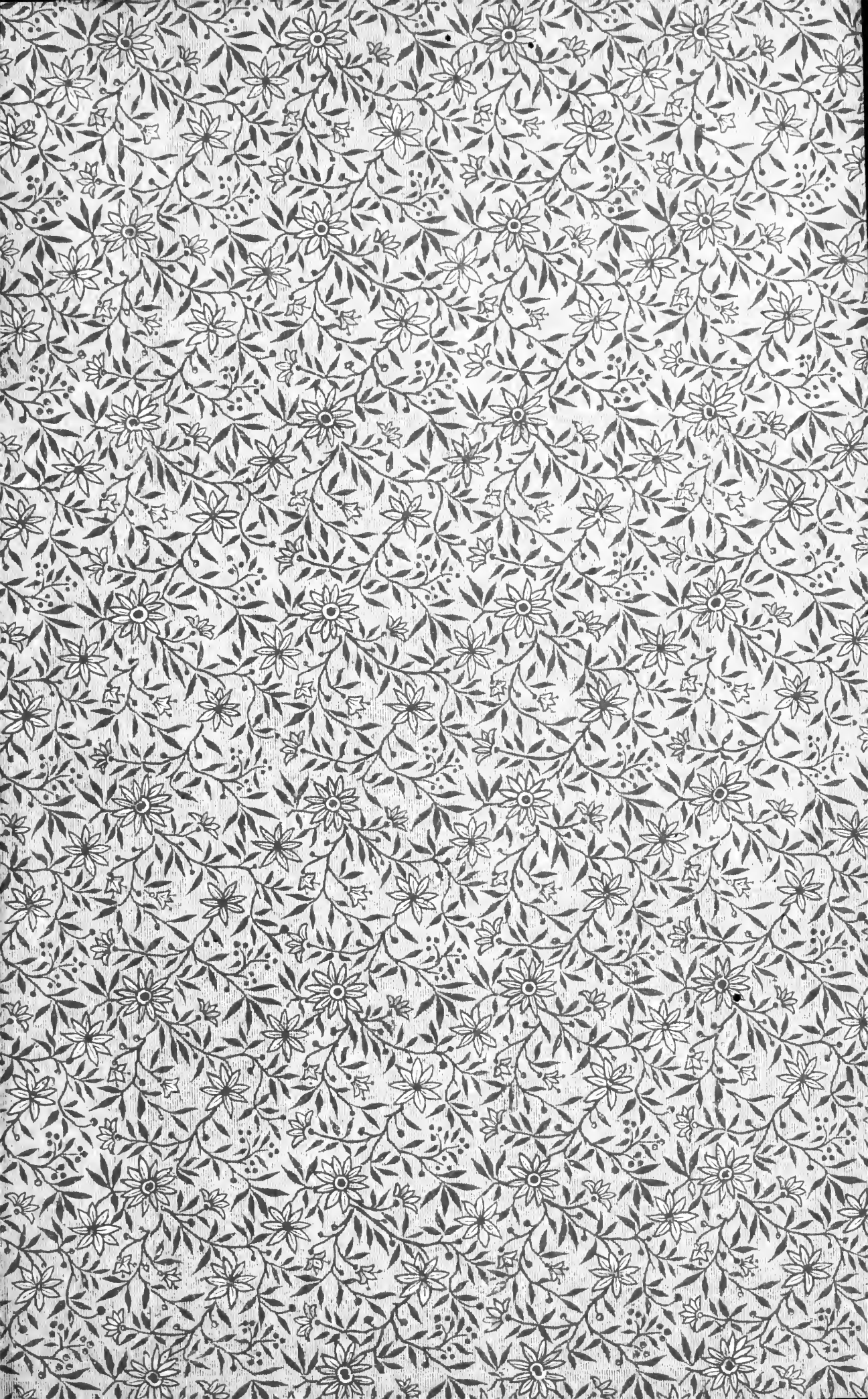
The writer of these pages intended, in the first instance, to criticise the writings of the first five Books of the Old Testament only, and to that end studied, particularly, those writings; but, since the commencement of this task, he has read and seen so much evidence to sustain his views not only in regard to the Old Testament, but, likewise, in regard to the New, as published in daily papers and periodicals, that he determined to pursue the subject onwards to the present day. There is really no necessity for him to study any further, as the thing is being done for him on every hand, and by better heads and more competent scholars; and he intends, therefore, to take advantage of these labors and to quote somewhat freely from the sources which lie at his disposal; and, with the expressing of the intention which he hopes successfully to carry out, he concludes the First Part of this "MOSAIC HISTORY," and earnestly begs leave to request of the reader a candid perusal of the Second.

END OF PART FIRST.

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